THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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TWENTY-FIRST SUNDAY AFTER TRINITY.

The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. *Hab.* ii. 3.

THE morning mist is clear'd away,
Yet still the face of heaven is grey,
Nor yet the autumnal breeze has stirr'd the grove,
Faded yet full, a paler green
Skirts soberly the tranquil scene,
The red-breast warbles round this leafy cove.

Sweet messenger of "calm decay,"
Saluting sorrow as you may,
As one still bent to find or make the best,
In thee, and in this quiet mead
The lesson of sweet peace I read,
Rather in all to be resign'd than blest.

'T is a low chant, according well
With the soft solitary knell,
As homeward from some grave beloved we turn,
Or by some holy death-bed dear,
Most welcome to the chasten'd ear
Of her whom heaven is teaching how to mourn.

Oh cheerful tender strain! the heart
That duly bears with you its part,
Singing so thankful to the dreary blast,
Though gone and spent its joyous prime,
And on the world's autumnal time,
'Mid wither'd hues and sere, its lot be cast:

That is the heart for thoughtful seer,
Watching in trance nor dark, nor clear,*
The appalling future as it nearer draws:
His spirit calm'd the storm to meet,
Feeling the rock beneath his feet,
And tracing through the cloud the eternal Cause.

That is the heart for watchman true
Waiting to see what GOD will do,
As o'er the Church the gathering twilight falls;
No more he strains his wistful eye,
If chance the golden hours be nigh,
By youthful Hope seen beaming round her walls.

Forced from his shadowy paradise,
His thoughts to heaven the steadier rise:
There seek his answer when the world reproves:
Contented in his darkling round,
If only he be faithful found,
When from the east the eternal morning moves.

KEBLE.

* *Zech.* xiv. 6. It shall come to pass in that day, that the light shall not be clear, nor dark.

THE INDIAN SUMMER.

"WHAT is there sadd'ning in the autumn leaves?"
Have they that "green and yellow melancholy"
That the sweet poet spake of?—had he seen
Our variegated woods, when first the frost
Turns into beauty all October's charms—
When the dread fever quits us—when the storms
Of the wild equinox, with all its wet,
Has left the land, as the first deluge left it,
With a bright bow of many colors hung
Upon the forest tops—he had not sigh'd.

The moon stays longest for the hunter now;
The trees cast down their fruitage, and the blithe
And busy squirrel hoards his winter store;
While man enjoys the breeze that sweeps along
The bright blue sky above him, and that bends
Magnificently all the forest's pride,
Or whispers through the evergreens, and asks
"What is there sadd'ning in the autumn leaves?"

Brainard.

CHURCH PRINCIPLES.

THE CHURCH AND ITS ENEMIES.

IN this country you, my Rev. Brethren, must often have been pained to observe such a lamentable indifference among too many as to the importance of Church union. We continually meet with numbers signally blind to the guilt of schism, who attach themselves to no regular society of Christians, and seem to think it perfectly immaterial, whether they belong to this or that communion, or to any. Nor is this error confined to those who are without. Too many professed members of our own Church are very far from attaching sufficient importance to this subject; they wander themselves, and suffer their children to stray, "tossed to and fro, and carried about with every wind of doctrine,"* and thus undermine that attachment to the Church, and that personal regard to their minister, which it is so essential to preserve. This feeling is readily taken advantage of by others, who are anxious to increase their numbers; and we are often called to exercise no trifling forbearance toward these uncourteous meddlers, who intrude among our flocks, and sometimes by insinuations, that we preach not the Gospel, or are inattentive to the spiritual wants of our people, endeavor to beguile and lead away the unwary and unstable. I would not be understood as asserting, that this is always done from a hostile feeling toward the Church of England; neither am I disposed to deny to many of these the praise of a godly zeal, that may well provoke our emulation. But it is our duty calmly, yet fearlessly, to oppose these attempts to draw away our members; and when they who make the attempt are influenced by Christian motives, they will, if we are discreet in our opposition, yield to us; if they are not so influenced, we are more than ever bound to withstand their encroachments.

With these persons we may not unfrequently be called into argument, or we may perhaps see necessary to defend ourselves from those imputations, either personal against ourselves, or general against the Church, which are occasionally thrown out. But in controversies of a religious nature much caution is particularly requisite, lest we should be provoked to give utterance to what serves but to engender or to feed the angry passions, and induce us rather to endeavor to make our opponent appear ridiculous, than to manifest the sincerity of our own conduct, or the strength of our cause. It was the advice of the excellent and pious Hooker to those who are engaged in such disputes, either verbally or by writing, ever to bear in mind, "that there will come a time, when *three words* uttered with charity and meekness shall receive a far more blessed reward, than *three thousand volumes* written with disdainful sharpness of wit."

It does not appear that many persons seriously object to the doctrines of our Communion, where they are known. As far as my own personal knowledge can warrant me in speaking, I have generally found most of those, who are at all acquainted with them, ready to acknowledge the purity of our creed as contained in the articles of the Church, and to do justice to that form of sound words in which the liturgy is clothed. There are a few who accuse us of too close resemblance in some minor points to the Church of Rome; while on the other hand the members of that Church denounce us as heretical and schismatical. These objections, however, are so trivial that they can scarcely call forth any feeling of displeasure, or require much self-command; neither are they new; and they may be at once replied to in the language of two of our best and oldest defenders. With Jewell we may say to one, "We have separated, it is true, from the Church of Rome, but we have not separated from the primitive Church,—we have not separated from the apostles,—we have not separated from CHRIST." If reproached, we may answer in those words with which he meets all the abuse so abundantly poured upon our early reformers. "We thank GOD that our cause is such, that they, though they wished, could not cast any opprobrium upon us, which may not be equally cast upon the holy fathers, upon the prophets, upon the apostles, upon Peter, upon Paul, upon CHRIST himself." With those on the other hand, who object that we retain some things that bear too great affinity to the Church of Rome, we may safely use the words of Hooker; "those exceptions taken against our form, whosoever doth measure by *number*, must needs be greatly out of love with a thing that hath so many faults; whosoever by *weight* cannot choose but esteem very highly of that wherein the wit of so scrupulous adversaries hath not hitherto observed any defect, which themselves can seriously think to be of moment." But these are not points likely to try our patience or forbearance. We can only regret "that things of principal excellency should be thus bitten at by men whom GOD hath endued with graces, both of wit and learning for better purposes."* But we may safely let our liturgy and articles speak for themselves, and speak they will. If the public service and ministrations of the Church of England are at all properly performed, they will of themselves gradually remove that "causeless dislike which some have conceived of them," because they are not familiar with them, and many who now entertain a prejudice against them will be brought to confess in the words of that judicious defender above quoted, "that when uttered with true devotion and zeal of heart, they afford to GOD himself that glory, that aid to the weakest sort of men, to the most perfect that solid comfort which is unspeakable."† It is our duty to recommend our service to those who know it not. Its external mode of worship is comely, and may be by a little attention rendered attractive: it is a handmaid of no mean value; and by prudence and moderation in explaining it, many will soon learn to esteem it as it deserves. But this must depend in a great degree upon ourselves; if therefore they see us inattentive to the advantage we possess in our ritual, and careless in conforming to it, we cannot expect that they will be disposed to treat it with much respect.

CARTWRIGHT'S *Visitation Sermon.*

* Ephesians iv. 14.

* Eccl. Pol. Book 5. § 41. † Eccl. Pol. Book 6. § 35.

THEOLOGICAL EDUCATION.

REPORT

Of a Committee of the General Convention on the Income and Expenditure of the GENERAL THEOLOGICAL SEMINARY. *Read and accepted Oct.* 30, 1832.

THE Committee appointed to present, substantially and succinctly, the present pecuniary condition and exigencies of the Theological Seminary, beg leave to offer the following plain and unvarnished statement of facts derived from the report of the Treasurer for the past year.

From this report it appears that,

The contributions and donations to the Seminary, from its first establishment down to the present day, amount to the capital sum of		$158,928 67
Of which there have been expended for current purposes,	$40,290 60	
For buildings, ...	33,520 00	
Filling up water lots, &c., . .	9,595 00	
Assessments for streets, &c., .	1,325 00	
Investments of sums contributed for scholarships, . . .	14,191 72	98,925 32
Leaving a capital of		$60,003 35

invested in stocks, bonds, and mortgages, yielding an annual revenue of $3,600. The annual expenditure, with the utmost economy, amounts to $5,000, and the deficiency, consequently, of the receipts to cover the expenditure is $1,400.

To meet this deficiency, if no other available means are afforded, there remains only the alternative of encroaching on the capital or retrenching the expenses of the institution.

In regard to the former of these alternatives, it is proper to recite the following circumstances.

The capital of the Seminary, exclusive of the land granted by Mr. Moore, amounts to	$60,003 35
The Sherred Legacy amounts to . . .	60,000 00
Leaving an excess of capital beyond the legacy of	$3 35

But it is to be kept in mind, that in order to entitle the Seminary to receive the legacy, the executors required, as by law they were authorized to do, that a refunding bond should be placed in their hands, conditioned for repaying to them the whole, or such part of the amount of the legacy as might be required to meet any legal claims upon Mr. Sherred's estate. Accordingly a number of gentlemen liberally stepped forward and executed a refunding bond to the executors of Mr. Sherred's will, in the penalty of $100,000, which is still in force, receiving at the same time a bond of indemnity from the Trustees, by the condition of which, the "Trustees for ever thereafter bind themselves and their successors to hold and retain the said sum of $60,000, or the stocks and securities in which the same may be invested, as an inviolate fund, to be applied, whenever necessary, for the purpose of effectually securing and protecting the several obligees in the refunding bond, and their several heirs, executors, and administrators from all loss and damage by reason of their responsibility;" so that, in fact, the whole of the personal property of the Seminary amounts to a sum merely sufficient to cover the amount thus solemnly set apart as an inviolate pledge for the indemnity of the sureties in the bond given to the executors.

The Committee cannot suppose it possible that under any circumstances the Trustees could feel themselves at liberty, in breach of honor and good faith, to withdraw any part of this capital sum of $60,000 from the reach of their solemn covenant; so that, as they conceive, there is no capital upon which they can encroach, if they would, and this alternative is therefore impracticable.

In regard to the other alternative, *retrenchment*, it appears that the principal expenditure is for the salaries of the professors. Of these, two are in the receipt of annual stipends barely adequate to their support, whilst one is content, under the present circumstances of the Institution, to accept half the amount allowed to those two; and the valuable services of the Professor of the Nature, Ministry, and Polity of the Church, are, and from the commencement of the Institution have been, bestowed by the present incumbent, the Bishop of New-York, without any remuneration whatever. The same disinterested services were also rendered, during his life, by the late lamented Bishop Hobart, in the department of Pulpit Eloquence and Pastoral Theology. Considering the standing and qualifications of the professors, it will be admitted that nothing short of an ardent zeal to sustain the Seminary, supplying a motive far above the desire of any pecuniary reward, could induce them to continue their invaluable services: nor will it be thought, by any who have been attentive to the system of instruction adopted, and thus far prosecuted, that it is possible, consistently with this system, to reduce the number of the professors. Were this done, it must be by the sacrifice of the reputation, and in the same degree, the usefulness of the Institution. The Trustees and its friends rather hope to enlarge its usefulness, and extend its reputation, and with truth to be able to give assurance to the students of Theology in our Church, that here they will have an opportunity of enjoying the best means of instruction; and to Churchmen, that here young men will be well grounded in that learning which must, with talents and a proper application, present them as candidates for the ministry, well fitted to give dignity and practical efficiency to the sacred office. One step backward would be fatal to the confidence of the community.

It is true that the beneficial and liberal donation of Mr. Moore includes several valuable lots which are not covered by the Seminary buildings, nor as yet enclosed within its grounds.—Shall these be sold to meet our present exigencies? They are in the immediate vicinity of the settled parts of the City of New-York, and in a few years, must, with its growth, become of far greater value. With a view to present pecuniary convenience would the friends of the Seminary approve, or could the Trustees consent to part with these lots at low prices, and forego the certain advantage of their future rise in value? To these questions no answer but in the negative can be expected from prudent men, acting with a view merely to profit. But it is thought that there are higher considerations associated with this subject, sufficient of themselves to determine the judgment.

The liberality of Mr. Moore seems to have contemplated, that this valuable property should be held as it was given, not to be used for the purpose of meeting, by speculative sales, annual expenditure, but to secure a convenient location, and a permanent benefit to the Institution. Can the Trustees, by any act on their part, disappoint such a purpose entertained by the donor?

Again, experience shows that the converting real into personal property, is always a great error on the part of any institution which looks for permanency. While the real is permanent and increasing in value, personal property vanishes by use, by the prodigality it encourages, and by the risks it encounters. This sentiment is so fully confirmed by all experience, that it is well known to have been an established maxim in a community most skilled in acquiring and securing the possession of its property, that "potius est fundos quam pecunias habere."

The Trustees cannot, therefore, it is thought, consistently with respect to the donor, or the enduring prosperity of the Seminary, or the wishes of the friends of the Church, for a moment entertain the project of raising money by selling ground which has been granted with so much munificence.

Nothing remains, then, but to look abroad for aid and assistance, in the present crisis of affairs. The amount wanted to make up the present deficiency, when considered in connexion with the numbers who feel interested in this Institution, so vastly important, and so indispensable to the growth and the character of the Church, is indeed trifling. It is true that former appeals have been little successful. Probably this has arisen from the mistaken supposition that the large legacy of Mr. Kohne had placed the Seminary beyond the reach of want, and from forgetfulness of the fact, that this, like the recent legacy of Mr. Lorillard, is only a prospective benefit, from which nothing can be received at present. Thus, these large bequests, promising future wealth, may, in fact, have tended to our present impoverishment. A lamentable disappointment, this, of the generous purposes of the respective testators.

The Trustees ought not, however, to despair. It is hoped, even confidently, that by presenting these facts to the consideration of Churchmen, they will see the necessity and feel the disposition to come forward for the present relief of the Seminary,—the school of an able, learned, and pious ministry,—the pride of our Church. They will not suffer it to fall, even for a season, into decay.

With these expectations, the Committee submit the following resolutions:—

Resolved, That the statement contained in the report of the Committee be printed, and that a copy be placed in the hands of each of our venerable Bishops, the fathers of the Church, and of each clerical and lay member of the General Convention now sitting, and that a copy be delivered or transmitted to each Trustee of the Seminary.

Resolved, That the General Convention be respectfully requested, by an earnest expression of its opinion, to sanction and favor this appeal to the members of the Church throughout the United States.

Resolved, That with the approbation of the General Convention, and through the intervention of the Bishops, or Standing Committees, collections be made yearly, on some fixed day, in the churches of every state and diocese, and that the reverend clergy, or vestries of the different parishes, be requested, without delay, to remit the sums which may be raised in their respective churches, or otherwise, to the Treasurer of the Seminary.

W. MEREDITH,
T. L. OGDEN,
EDWARD R. JONES.

THE TIMES.

THE TIDE OF IMPROVEMENT: RELIGIOUS TEACHING.

The truth and peculiar force of the following paragraph from Dr. SHUTTLEWORTH'S *Consistency of Revelation with Itself and with Human Reason*, will strike the diligent observer of the times.

There is something necessarily solemn, under any circumstances, in the idea of vast political communities, moving rapidly forward even in the course of legitimate improvement; but the feeling must be one of terror, if we have reason to believe that the great cement of the social system, the only effective bond of union between the discordant elements of human passion, is wanting at the very moment when its presence is most needful. At such a crisis all may look well for a short period of time, but the slightest agitation may, in an instant, disperse the whole intricate machinery into unseemly fragments. We speak seriously, and from the deepest conviction, when we say, that such is the kind of alarm which the existing aspect of society is calculated to suggest. With true piety for our load-star, and brotherly love and forbearance for our principle of action, we feel confident, not only that all may, but that all will, be well. No friend to mankind can wish the human mind to retrograde in its movements; but every well disposed person must be deeply solicitous that the sedative and salutary coercion resulting from a paramount conviction of religious responsibility may regulate and restrain every its slightest tendency to deviate from the right and smooth path. If the next generation be not destined to act a fearful and melancholy, we may venture to anticipate that it will perform a comparatively enviable, part. The seeds of good and evil are abundantly sown, and accordingly, as the genial glow of Christianity, or the chill season of skepticism, shall prevail, the better or the worse principle will spring up.

To the Christian teacher, Dr. Shuttleworth's observations in the concluding paragraphs of his work, peculiarly address themselves.

Meanwhile, the theological disputant should recollect, that the prepossessed and carnal mind is little disposed to be won over to belief by undue severity of objurgation, or dogmatism in argument. The Christian revelation, we believe, from the sincerest conviction, to afford by far the most probable exposition of the modes of the divine government ever offered to the apprehension of man. Believing this, then, we ought to be both willing and able to meet the adversary upon his own ground; to show him that, even upon his own principles, the very points against which he contends supply the most rational solution of his difficulties; and that, turn where he will, whether to unassisted reason or to revelation, he must either be contented with a faith which, accepting much upon external testimony, and arriving at something more by legitimate research, is disposed to repose its main confidence upon a well-founded presumption of the divine goodness, or that, abandoning that ground, he must be prepared to descend, step by step, into the most gloomy abyss of hopeless skepticism. False positions in theological argument, however conscientiously maintained,—false excitement and over-statements, unseemly and unhallowed instruments at all times,—and even bad taste and want of discrimination in the expression of our feelings, are not likely to escape without censure or ridicule in an acute and critical age, such as our own. A Christian teacher, accordingly, who, as such, would be effectively useful to the busy community around him, must, so far as his avocations will permit, keep pace with the times in all the accomplishments of rational and ornamental knowledge. He must not allow to his opponents the ready and plausible subterfuge, that his belief is the result of his ignorance, or of the narrowness of his conceptions. According to the description given of him by his divine Master, he must consider himself as "a light set upon a hill," toward which others are to look, and by which they are to direct their steps. He must be ashamed neither of his faith nor of his ignorance, where both one and the other are in conformity with the Gospel standard. He must not withhold, through an unworthy timidity, the avowal of principles, of the solidity of which he is conscientiously convinced, nor, at the same time, must he flinch from admitting that, with all his real confidence and satisfaction in the correctness of his own views, he is still in many respects, walking through life by faith only. Acting thus, he may be assured, that from the moment that the world ceases to treat him with scorn, as a visionary and an enthusiast, it will begin to turn toward him with feelings of respect. And when this sentiment prevails, in its turn, no small vantage ground is gained for the furtherance of his projects of usefulness. The first object is to excite the sober attention of mankind; the second, to kindle a willingness and desire to be better instructed. The point of repulsion once past, the victory over unbelief is half secured. The innate principles of conscience and morality, and those thrilling associations resulting from our connexion with the things of the immaterial world, which exist in every human breast, and require only to be roused in order to make themselves perceived, will, with GOD'S blessing, do the rest. The evidences of our faith are, by the wisdom of Providence, so nicely balanced, that they are never gratuitously obtruded upon the mind which turns away from them, nor withheld from those who perseveringly seek after them. If skepticism is a sin against religious morality, it is because it is most frequently a consequence of coldness of heart, and of an indifference to the purest and noblest aspirations of our nature. Belief, accordingly, depends upon the will and upon a proper discipline of the affections much more than worldly men are willing to allow: so much so, that we may safely challenge the whole annals of skepticism to produce a single example of a person, who, having carefully examined all the arguments for and against the credibility of revelation, and with a sincere anxiety to arrive at the truth, has concluded his course by deliberately, and from conscientious conviction, taking his part with the unbeliever.

MISCELLANY.

MORAL GRANDEUR.

The Rev. Mr. Burroughs, at the late centennial anniversary at St. John's Church in Portsmouth, N. H., in the course of his address on that occasion, thus beautifully illustrates moral grandeur. It is alike consistent, grand and emphatic. —*N. Y. Gaz.*

"What is moral grandeur? It is the singular combination of the most pure and elevated principles, and eminent virtues, brought into action by uncommon impulses and formidable difficulties and conflicts. It is not produced in the calm stream of peaceful life, where struggles are comparatively nothing, and where all may attain to the beauty of moral excellence. It is formed in the crisis of moral convulsions. It is the noblest energy of man meeting with conscious rectitude, unparalleled firmness, and unruffled spirit, the severer assaults of the tremendous powers of darkness. It is born in the hour of some awful civil hurricane, and nursed amidst the tempests of life. It rides on the vollied lightnings of a revolution, and conducts them away with safety and blessing. Its features are painted on the dark canvass of the retiring clouds of distress, with all the grace and magnificent colorings of the rainbow. It holds dominion over every evil passion, and is the faultless model of self-government and unbending integrity. It is a spirit of simplicity, that rises above, and disdains the external decorations of life. It aims at the public good, without the alloy and pollution of selfishness: and accomplishes its lofty purposes, only by means, that the loftiest spirits of heaven would approve. It finds nothing in the universe to weigh against freedom and truth. It regards the divine law, the obligations of duty, the judicial majesty of conscience, above all the menaces of peril, the insidious eloquence of private interest, and the tempting overtures of personal aggrandizement.—Amidst the imperious claims of virtue and truth, it surrenders, when required, every thing, and even life itself, as a triumphant sacrifice, without hesitation or regret, with a firm step, a seraphic serenity of demeanor, and a martyr-like zeal and majesty."

PURITAN DELICACY.

LET us think of a Clotworthy, when the grey-haired victim to fanatical fury stood on the scaffold, with the terrible apparatus of death before him—taking that opportunity to ask Laud, *What text would give him most comfort at such a time?* "Cupio dissolvi et esse cum Christo;" majestically answered he who was about to die!—"Aye!" replies the puritanical inquisitor, "there must be *an assurance, an assurance!*" The poor victim turned for refuge to the bloody executioner, and meekly entreated him to do his duty. —*Bowles' Life of Bishop Ken.*

WHO WROTE THE WHOLE DUTY OF MAN?

IN the present day a question has arisen "Who wrote Εικων Βασιλικη?" And may we not ask "Who wrote the Whole Duty of Man?" One object of inquiry throws light accidentally on another.

It is well known that this work, so popular at the time, as having succeeded the "Fiduciary" system, that is, "faith without works," was first published with a preface by Hammond, which is retained in all the editions. It has been attributed to Lady Packington, to whom, for so many years, Hammond was spiritual guide. Now, when we consider that Hammond lived under the hospitable roof of the virtuous lady to whom it has been attributed,—when he directed her studies—when he wrote the preface—when it was sent anonymously for publication to his friend Dr. Fell,—and, above all, when it is compared, in language, in design, and virtuous intent, with the "Practical Catechism," I think it will not be doubted who was the real author; to whom, indeed, it has sometimes been attributed, —and when we shall be asked "*Who wrote the Whole Duty of Man?*" connecting it with these circumstances, and with the acknowledged 'Practical Catechism,' published first anonymously in 1655, may we not answer "Henry Hammond, in his retirement at Westwood Park?"—Hammond, in the puritanic vocabulary "*scandalous* and *malignant.*" This work has been always vituperated, from that time to the present, by pietists of a certain class. Rowland Hill says "it has no *heart work.*"—*Ib.*

RESPONSIBILITIES OF RELIGIOUS LAYMEN.

IT devolves upon the same class also to take an important share in the management of most of the charitable enterprises of the day. If we mistake not, the machinery which has been put into operation by Christian benevolence, within the last few years, and which constitutes one of the most distinctive and glorious features of the age, has in many instances called ministers too much from the appropriate duties of their office; leaving them with too little time for study and preparation for their stated public services. Not that we would wish to see ministers growing indifferent in this cause, or seeming to feel that they have little responsibility in respect to it; but we would have them habitually act under the impression that their *principal* business is to feed the flock, over which the HOLY GHOST hath made them overseers, and to make *direct* efforts for the salvation of sinners. We would never have them lose sight of the great benevolent operations of the day for a moment; and we would have them lend a helping hand to these operations, and in many cases take the lead in them; but we are fully convinced, that up to this time, there has been too little, far too little of the influence of pious and efficient laymen brought to bear on this great cause; and that in many instances the powers of the ministry have been well nigh engrossed in doing that which appropriately belonged to men of a different vocation. We are aware that every year adds many names to the list of those laymen who are disposed to put forth their hand in this noble work; though we can count many on every side of us, who, though they profess to be the followers of CHRIST, seem to have little sense of their obligation in reference to this matter.

It seems to us to admit of no question, that the appropriate influence of laymen is to be used, at no distant day, in evangelizing the world, far more extensively than it has been hitherto; and we would do our utmost to awaken this class of the community to a higher sense of obligation, and to more diligent and active efforts. We wish to see the notion finally and for ever exploded, that every promising youth who becomes pious, must *necessarily*, in order that he may be useful, study for the ministry. True, we need to have the number of devoted ministers greatly increased; but the same is true of pious lawyers, pious physicians, and pious statesmen; and if we do not greatly mistake, our country at this moment furnishes examples of men in other professions than that of the ministry, whose usefulness may compare well with that of our most devoted ministers.—*Albany Jour. & Tel.*

MISREPRESENTATIONS CORRECTED.

WE are glad to see, by the following spirited and able communication in the Northampton Courier, that our watchmen are on the alert in that quarter. We recognise the initials of a consistent and devoted servant of the Church, who is ever prompt at the call of duty, and we cannot regret the attack, however undeserved, which has called out a vindication so satisfactory and triumphant.—*Banner of the Church.*

"MR. ATWILL,—I wish to trespass upon your columns, for the purpose of inquiring of the editor of the *Hampshire Gazette*, who is reputed to be a man of intelligence and observation, whatever may be his want of candor, with what particular design it is, that he publishes so many extracts in relation to the supposed faults and abominations of the Church of *England*. If it be his intention, as many believe, to wound, in this manner, the Episcopal Church in this country, and to affect the interests of the little society in Northampton, will not his intentions meet with the disapprobation and censure of a liberal and an enlightened community? And would it not be better for his own cause, and more honorable to himself, to come out openly and directly with the objections that are immediately applicable to the discipline and doctrines of the Church as they appear in the United States?

"It is well known that a strong prejudice has existed against the Church of England ever since the days of our puritan ancestors. Nor is it denied, that owing to the connexion of that Church with the civil government, it has become subject to many abuses which have impaired, in some degree, its original beauty, and counteracted the

influence which, from its relation to the great cause of protestantism, it ought to exert. But there is, at the same time, much misrepresentation and slander circulated in the papers devoted to the projects of radicalism in regard to the Church of England. The characters of its bishops and clergy are not fairly exhibited, and in the contemptible paragraphs which are so often opening upon us from the *Hampshire Gazette*, the most atrocious falsehoods are continually repeated. It ought to be remembered, that the denomination of Christians which is thus, as a body, held up to public odium and detestation, is one of the largest and most respectable in the world;—that it has done more for the cause of the truth, both at home and abroad, than any Church or sect that can be named; that it has embraced within its borders, men of the most distinguished talents and piety; and that those who have dissented from its government are indebted to it for the best treatises of theology, for the received translation of the holy Scriptures, and for the various plans which are now so generally adopted as the means of extending and perpetuating the labors of Christian benevolence. The Church of England was the Church of Cranmer, and Hooper, and Ridley, who sealed their faith with their blood; it was the Church of Sherlock, and Beveridge, and Leighton; of Secker and Porteus; of Wesley, and Whitefield, and Scott, and it is now the Church of Milner, and Wilberforce, and More, and thousands of others who are as evangelical in their doctrines, and as holy in their lives, as any that can be found on the face of the earth. The venerable Governor Strong once said, that "England was *the bulwark of our religion*," and if so, it must be through the instrumentality and efforts of its national Church. He, although a Congregationalist, knew well its true character, and a multitude of authorities might be produced from persons whose sentiments on other points were similar to his own, to the same effect. Even our pious ancestors who felt themselves bound to separate from its communion, said in one of their addresses to its members, on leaving England, that they had recourse to them as "to those whom God had placed nearest to his throne of mercy," ever acknowledging the Church which they had left as their "dear mother," "from whose breasts they had drawn all their hopes in the common salvation." These facts ought to shield that Church from the censure and ridicule which so many are disposed to cast upon it. They ought to lead honest and honorable men to reflect before they suffer local prejudices and interests to lead them to unqualified condemnation.

"There is, however, a general misunderstanding in regard to the connexion of the Episcopal Church in America with the Church of England. The errors and abuses that may exist there have no influence here. We are in no manner united to the state. Our government and institutions are all in strict accordance with the republican principles of the nation; and if there be any danger of an *establishment* in this country, or of any of the evils which exist in England, it is from another source than that of the Episcopal Church. T. S.

"*Greenfield, Aug.* 31, 1832."

MISSIONS.

ONEIDA INDIANS IN MICHIGAN.

To the Editor of the Churchman.

SIR,—Having had occasion of late to visit the residence of that part of the Oneida Tribe, who have emigrated from the State of New-York and now reside in the vicinity of the Fox River, in the Territory of Michigan, and being agreeably surprised with the appearance of their settlement, I was induced to remain with them some days.

I had known something of their condition in your State, and being now so far removed from the influence of moral and Christian neighborhoods, I expected to find them as improvident and vicious as Indians generally are upon the frontier. In this, as in all my other notions of their habits and modes of life, I was wholly disappointed.

They are emphatically a moral, industrious, temperate and Christian people—pursuing their avocations, as tillers of the soil, diligently during the week, and upon the Sabbath assembling with one accord for the worship of God.

They emigrated to this country in 1826, since which time they have made rapid improvement:—have cleared and enclosed about two thousand acres of land, well stocked and furnished with farming utensils:—built fifty dwelling houses, with a grist and saw-mill, and a large school house, which they also use as a church.

They have made an arrangement with a white man to furnish them with goods upon a certain advance upon cost; but in the agreement he is specially bound, under a heavy penalty, not to vend ardent spirits of any description, unless upon the written order of the Chiefs, by the advice of a physician.

The order and regularity of every thing about them is astonishing, considering the short time they have been in the country, and the habitual apathy and indifference which belong to all Indians upon such subjects.

They are now in a condition to receive religious instruction most profitably. They evince great anxiety to establish and maintain amongst them the faith of the Episcopalian Church to which they now belong. I believe that no other tribe of Indians profess to be Episcopalians, or conform to the rules and services of the Church.

The Rev. Mr. Williams, long known as the able and successful missionary in originally converting them from Paganism to Christianity—who has indefatigably devoted himself for fifteen years past to advance their moral and religious improvement, is yet continuing his labors among them. To his exertions is to be attributed in a great degree their present promising state.

The chiefs are anxious to complete immediately a church and parsonage—but they are too poor to incur the expense. They have struggled with great embarrassment in maintaining their land claims, which have exhausted their annuities and left them involved in debt.

They need assistance and at this moment.

Their claims upon the Episcopalian Church in your State are peculiar. They were, prior to their removal, a part of its diocese, and do now consider themselves under the spiritual direction of Bishop Onderdonk.

There are means—ample means in your city for this object—and really it would be a most discreditable reflection upon Episcopalians, to allow those Indians, who are positively attached to the Church, to suffer for want of the little aid they now require, and to oblige them to apply to other denominations to build their church, and establish a mission amongst them.

AN EPISCOPALIAN.

[Measures, promising great efficiency, have been adopted by our late Convention, and are now in progress, for extending the desired encouragement and relief to the Indians in Michigan, attached to our Communion. Of course their *success* must depend, ultimately, upon *the degree of sympathy* excited in behalf of this interesting people, in the minds of Churchmen. The report of a committee upon this subject appeared in our 83d number.]

COMMUNICATIONS.

For the Churchman.

DIOCESE OF NEW-JERSEY: GAMBIER OBSERVER.

FROM the Gambier Observer of Oct. 19, it appears that the adjourned Convention of New-Jersey was attended by "an Episcopalian," in the character of a visiter, and who, that his visitation might not go unheralded, communicated to the Observer "several things which there arrested his attention." At our Conventions we are always happy to receive visiters, and endeavor to greet them with attention and hospitality. But when, like the correspondent of the Gambier Observer, they proceed to give a public account of our transactions, we expect of them, as a matter of common honesty, first to inform themselves correctly of the facts, and then to state them fairly. But this the visiter, signing himself "an Episcopalian," has been far from doing; for in a production of so many words I do not recollect ever to have met one containing so many misstatements, if not palpable falsehoods. His letter concerning our Convention, is calculated to leave upon the mind of every one who reads it, an impression totally different from that which would have been produced by an *unprejudiced* account of it; and makes him, whoever was its writer, to be one, who feels an almost indescribable happiness in that vice of little minds, namely, faultfinding. In the first place the "Episcopalian" says, that in this Convention, held for the purpose of electing a bishop, 'several persons were put upon nomination.' This is not true.—The names of no persons were put upon nomination previous to the first balloting; and no individual knew what gentlemen would be voted for before the first ballot was read. After this ballot, a member of the Convention perceiving that the house was very much divided in their sentiments, (the clergy having voted for eight different individuals,) arose from his place and named to the Convention the Rev. Mr. Doane, of Boston. This was the only individual "put upon nomination;" and the object which the proposer had in view was this, to collect the scattered votes of the Convention by presenting to the house the name of a gentleman who had not yet been voted for, and who was most favorably known to a large number then present.

Next the "Episcopalian" observes, "on the fifth (it was the sixth) balloting, the last named gentleman (the Rev. Mr. Doane) was chosen by a *small majority*." When eleven of the clergy out of fifteen voted for that gentleman, to call this a small majority, is affixing to the word *small* (though perchance it may be done by high authority) a meaning not yet known to the great mass of mankind. As he advances the "Episcopalian" sees nothing but faults. He finds fault because the motion was lost, proposing that several appropriate Collects, &c., should be read by the President before going into the election; and states the whole matter in such a point of view, as to leave the impression that the Convention cared little about prayer, or the divine guidance in the business before them. And to throw a still darker shade across the picture, he compares this horrid transaction with what is customary in other dioceses, and especially in that of Ohio, and very gravely tells the editor of the Observer that the New-Jersey Convention was not so godly and prayerful a Convention as that of Ohio. Now, Mr. Editor, to let your readers see from what slight materials a lamentable tale may be vamped up, I will merely state, that the Convention was held for no other object but to elect a bishop. To this object we at once proceeded after morning prayers had been read, a sermon preached, and the holy Communion administered. From joining in the most solemn rite of our religion,—from kneeling at the table of our Lord, we were called to proceed to the work before us. Now is there any reasonable man who will pretend to say, that after our minds had been thus solemnized, we must first stop and seek a fuller preparation by joining in a number of collects hastily selected. As for not engaging in private prayer, about which our faultfinder complains, it is humbly believed that "He that seeth in secret" heard on that occasion many a silent prayer, to guide us in the important work before us. Let us hear "an Episcopalian" again,—and I quote what follows, that those who may not meet with his letter may have a fair specimen of it. "In the course of the balloting the merits of some of the candidates were discussed, and there were some things dropped that astonished me. The question having arisen in relation to two or three of the candidates, whether, if elected, they would probably accept the situation, it appeared from the positive declaration of gentlemen in the affirmative, that there had been some communication with the candidates upon the subject. In *one* case, the pecuniary condition on which he would accept was expressly stated, and in *another* it was stated that the speaker had authority to say, that the office would be accepted unconditionally." Mr. Editor, I had the honor of attending and being a member of that Convention, but to me all this is news. I remember one fact, which I will state, and out of which I suppose the above tale of fiction has been wrought. But before stating it, I most solemnly declare that I do not recollect, nay, I am certain, that there was no discussion whatever about the relative merits of the different candidates,—that nothing was said about whether they would accept if elected, but in one individual case. That case stands connected with the fact which I wish to state. It is this:—It was asked by a member, for the purpose of information, whether, if a certain gentleman was elected, his acceptance would not depend on the promise that the Convention immediately make ample provision for his support. This question was put to the friends of the gentleman above alluded to. And as to what the "Episcopalian" says about "another case, in which it was stated that the speaker had authority to say that the office would be accepted unconditionally,"—it is false from beginning to end. This "another case" refers to the Rev. gentleman, I presume, who was elected. Now, I declare from the most positive evidence, that no member of the Convention, nor any of his friends, had ever held any communication with this gentleman on that subject; and I further declare that no member of that Convention made such an assertion as the "Episcopalian" has recorded. Now the remarks above quoted are not only false, but they are also exceedingly slanderous. They represent our Convention as consisting of a number of political haranguers, first debating the merits of the candidates, and next discussing which one of them probably would work the cheapest, and then making the election depend upon this point. Shame to him, though he be "an Episcopalian," who could calmly write so perverted and slanderous an account of our proceedings! But our faultfinder, as he proceeds in his epistle, at every step discovers much to awaken his lamentation, and winds up all with this most sweeping declaration,—"this Diocese (meaning New-Jersey) to speak more plainly, (a thing not common enough among us) needs more life,—the life and power of true religion." I am far from denying, Mr. Editor, but that this Diocese, in common with her sister dioceses, and with the whole Christian world, needs more and more of that enlightening and sanctifying spirit which alone can fit immortal souls for heaven. But that she is singularly defective in true religion, which the above remarks would imply, from the zeal and faithful preaching of her clergy, and from the exemplary piety of hundreds of her laymen, I am not disposed to believe. But upon what evidence does the "Episcopalian" found this broad assertion? Why, it seems that at the opening of the Convention, "in Christ Church, a building of moderate size," "he expected the church would be full to overflowing," because "in Ohio crowds attend on the exercises of the Convention;" but alas for New-Jersey,—"the building was not half full," though "the weather was fine, the occasion was important, and the preacher, Dr. Beasley, gave an excellent discourse on the perpetuity of God's Church: yet few attended—few Episcopalians, and, as I should judge, none of other denominations." Now, because Christ Church is a building of moderate size, because crowds collected at the Convention of Ohio, because the weather was fine, the occasion important, and the preacher an able one,—yet because this moderately sized church was only half full of Episcopalians, with no Presbyterians or Methodists among them—*ergo*, "the Diocese of New-Jersey, to speak plainly, needs more life,—the life and power of true religion." How this logic may go down in the literary institutions beyond the Alleghany, I know not; yet I must be permitted to say, that it wont do for New-Jersey.

With these remarks I shall bid farewell to this sorry performance of "an Episcopalian," which I should not have deemed worthy of any notice, had it not been for the complete tissue of false statements running through every part. I would be very much obliged, and no doubt many others would feel so likewise, if, while he takes so much credit to himself for speaking plainly, he would also henceforward seek credit by speaking truly. CORRECTOR.

THERE is in the Communication which follows, (from the pen of an esteemed layman, who has shown himself forward in every good work,) an apparent harshness, and an approach perhaps to what may be thought a dictatorial tone. We are sure this is not the result of design; while at the same time it is our impression that *misconception of the comparative value* of our subordinate institutions, and an apprehension, generally unfounded, of ill consequences from frequent solicitation, are to be assigned as the principal causes of the evil which is the subject of complaint. The article was in type for a previous number, but has been unavoidably postponed.

For the Churchman.

SYSTEMATIC APPEAL AND CONTRIBUTION.

MR. EDITOR,—I am pleased to learn that the excellent sermon of Dr. De Lancey, in behalf of the Sunday School Union, is shortly to be published, and I would recommend its perusal to every Churchman, but especially to every *clergyman* of the Church—with the firm conviction that if there be one spark of love or regard for the *institutions* of the Church still slumbering in his bosom, it will be kindled into a glow of zeal for the welfare of these institutions which will not easily be extinguished. The cause of the Church is urged upon the true ground—the only foundation upon which it can be expected to stand firm in its purity and beauty—the *love* of her members evinced by their devotion to her interests—by prayer for the welfare of her institutions—in a holy life, that shall honor her doctrines and precepts—and in giving the evidence of their sincerity, by contributing of their time, their talents, and their means, to her growth and prosperity—and this urged upon the ground of gratitude and *duty* to its Head. And why should the minister of God hesitate for a moment to plead the cause of the Church he professes to serve? Can he pause, when the obligation of *duty* urges him onward? Is his faith so weak—his love and devotion so cold and languid, that the *fear of man* can turn him aside from his pathway of duty, when it lies before him so distinctly marked, that "none can err therein?" And yet this is the objection we hear so frequently to that systematic appeal for aid to the institutions of our Church, which they justly claim, and all are bound to render—the *fear* of offending by too frequently pressing the obligations of duty. The objection is groundless. It is not the appeal made from a sense of duty and of love, that is objected to. What pastor is so loved, as he who fearlessly and faithfully urges upon his people the claims of their beloved Church—he gives a proof of his sincerity, which will ever be honored and responded to. At least he secures their testimony, that *he* has discharged his duty. But if any are met with the look of coldness, or the frown of displeasure, let them ask the question, whether the fault lies not with themselves—whether the known neglect of duty on their part, in too many instances, has not rendered them liable to the charge of *indifference* to the welfare of that Church, whose cause they have so feebly urged. I am led to these remarks, from the circumstance of the awakened attention to the prosperity of the institutions of our Church, which has but lately been strongly evinced. I desire that it may not slumber,—and I trust the period has arrived, when the call of duty shall be *felt* and *shown* to be imperative. From your own remarks—the communication of your correspondent "H. S."—the proceedings of the late Convention—the able discourse referred to, at the commencement of this article—and numerous other indications, I sincerely hope a new era of the Church is dawning upon us. Let her ministers discard their unworthy *fears*, and awake from their *indifference*, and the Church shall speedily shine forth in her strength, her beauty and her loveliness.

I have spoken of *indifference*—I trust it is felt by but few—I could wish that it might be by *very* few—but that it is by some there is indeed melancholy proof. Let the following extract suffice. It is from a letter just received from a friend, residing in one of our western villages. "The annual meetings of perhaps all the general societies for the welfare of our Church, has been lately held in your city. The reports undoubtedly will show many churches—a blank—not having taken up a single collection to aid any one society. I ask, Why is this so? A writer in the Churchman of the 6th, under the signature of 'H. S.,' answers my question *in part*—let him add *indifference* to 'fear,' and it will be *in full*. Indeed I believe it ought always to be called indifference, and not 'fear,' which prevents collections in our churches. I would suggest to the committees of these societies, (that is if you approve of it,) that whenever there is a church having a Rector, and that church takes up no collection, that the committee would apply immediately to the wardens and vestry of that church—this would show whether the blameable neglect was in the Rector or people—at any rate if it did not show *conclusively* where the fault lay—it would tell the committee, they had done all they could by *written* appeals. I am sensible that appealing, or applying to the church directly, has some objections—or rather *one*—viz. disregarding 'order.'"

The writer of the above is not alone in the idea of an appeal to the parish, where the pastor has neglected his duty. It was strongly urged in Convention (and by a clergyman) but not concurred in. Let then the clergy *feel* it to be their *duty*, to urge the claims of the institutions of the Church, and press them upon their people, on the high and sacred principle, that it is *their duty* to give them their support, and they will have the evidence, that their message has been faithfully delivered, and gratefully received, in the welfare and prosperity of the Church they venerate and serve. S. K. T.

Oct. 23.

REVIEW.

For the Churchman.

On Political Economy, in connexion with the Moral State and Moral Prospects of Society. By Thomas Chalmers, D. D., Professor of Divinity in the University of Edinburgh. New-York. D. Appleton. 12mo.

WE hail this work with unfeigned pleasure.—We rejoice that a true practical Christian Philanthropist has at length taken up the solution of questions on the sound investigation of which so much of human happiness is dependent. It was time for such men to enter into the field. Political Economy as a science has been too long monopolized by utilitarians as to this world, and skeptics as to the next, and its authority abused to the weakening or overthrow of all liberalizing human institutions—all which could not show as a passport of protection, that they were conversant about such questions as "what we shall eat, and what we shall drink, and wherewithal we shall be clothed." Too long have economists sat down contented with that definition of wealth given by Adam Smith, the great founder of their science, which confines it to "a material vendible commodity"—and been content to stigmatize under his authority, as unproductive laborers, the mere drones of society, "fruges consumere natos"—all those in the community who derive their support from the labors of the head, or find their occupation in the active benevolence of the heart. One would have thought that a system like this, which should enumerate under one economical class magistrates, teachers of religion, thieves and vagabonds, would have carried its own refutation upon the face of it, and been immediately condemned either as using words in a new and unjustifiable sense, or else as falsely viewing the relations borne by these respective classes to the society of which they formed such opposite elements. But strange to say, such abuse of language was not only tolerated, but received and adopted as scientific, and hailed among the great discoveries of the age. The bold truths so clearly demonstrated in that able work, "The Wealth of Nations," made way for its still bolder errors, which were either gratuitously asserted, or most illogically maintained. So that from that time to this, the folly and the waste of all provision for the moral and religious instruction of the community has been triumphantly deduced from the language of an absurd nomenclature, and the gratuitous assumption of a false, because but partially true, economical principle—viz. That "demand will always regulate the needful supply." To show the utter inapplicability of this position in regard to the moral and intellectual wants of man was the first triumph gained by Dr. Chalmers over the gross material theory of his countryman Adam Smith. This he achieved in his work "On Endowments," published a few years since, in which he shows to demonstration that while the physical wants of our nature operate to their own removal by creating an equivalent demand for the needful products, whether it be food, clothing, or luxuries—the very reverse is true with regard to man's intellectual and moral wants, which must be even forced upon him, from without, because they are never estimated by him until they are actually enjoyed. What value for instance does the ignorant man set upon knowledge, or the vicious man upon moral instruction? He who is perishing for hunger will no doubt barter any thing for food, but what will he give for spiritual knowledge who is perishing for the lack of it? Truly nothing. He must be bribed even to receive it as a gift. Such is obviously a true permanent distinction between these two cases; yet for want of it being clearly and authoritatively stated by some master mind, these sciolists in Political Economy, who were for regenerating the world by their speculations, have been, for the last fifty years, driving at all the bulwarks which piety and zeal had erected in society against vice and ignorance; because forsooth if the public wanted knowledge or religion they would call for it, and thus the demand create the needful supply.

To such reasoning, while all wise men saw its folly, and all good men felt its wickedness, it was not every man who could frame a satisfactory answer. For an exposure of the fallacy on which it runs, and that in its most simple and conclusive form, the wise and good are indebted to the pen of Dr. Chalmers, in the work already alluded to. He has now come forth to a new victory: but before entering upon its examination, it is worth a moment's observation to advert to the gradual change which this and similar works are operating upon the general character of the science itself.

Beginning with an infidel for its founder, Political Economy naturally set out with opposition to religious institutions, so that the better part of the community felt themselves called upon to fight against it as an enemy. Investigated by sounder minds, it is now recognised as a friend; its dangerous dogmas turn out to be fallacies, while its truths are found to be in strict unison with religion, morals and social order. But in this change it is only running the course of all previous human science. All began with the stigma of infidelity—all have ended with falling into the ranks of religion. The cause of this is evident. The bold speculations of original minds, which form the starting point of science, naturally bewilder and intoxicate the mind; and when it is wanting in true humility, (a grace which saved Newton from being a sceptic,) they as naturally engender that pride and arrogance, which is the primary element of infidelity. Thus it was for a time with the high speculations of physical astronomy, which was for shaming down a revelation that made the concerns of this little planet the subject of so great a scheme as the Christian Redemption; and here again Chalmers may claim the merit of reconciling science with Revelation. Thus too it was with Geology, until Cuvier, himself an infidel, most unexpectedly deduced from the phenomena of organic remains that very order in the course of creation which Moses had before given us in the words of Revelation; and so now is it beginning to be with Political Economy. In its unregenerate state, Burke ranked its teachers with infidels and revolutionists—and in opposition with its then doctrines, but in conformity with its present ones, prophetically maintained that education was to be "the cheap defence of governments." But the regenerative period of the science has at length arrived; and after grovelling an earth worm, it begins to show indications of re-appearing in a higher and more attractive form.

Religion, which may be said to be but another name for universal truth, has come forth to claim its own, and wisdom to be "justified of her children." To this end the labors of the writer before us have most essentially contributed. His "Christian and Civic Economy of Large Towns,"—"Publications in regard to the Pauperism of Glasgow,"—"Influence of Bible Societies on the Temporal Necessities of the Poor," "Extent and Stability of National Resources," have placed him in the very first rank of Christian Economists. Nor is he alone; to his name we could add that of Archbishop Whately, and from personal knowledge of his as yet unpublished or unacknowledged speculations. That too of the learned and eloquent Bishop Coplestone, who, recognising wealth but as one of the elements of national prosperity, is for confining Economists strictly to their own science, with a more limited object and a more definite name. But with many minor differences they all turn on the same hinging point, and arrive at the same conclusions. If Political Economy be conversant only about wealth, it is not the science of national prosperity, and must not pretend to dictate to Government. If it be the science of national prosperity, then wealth is not its only question; but the intellectual, moral, and religious interests of society immediately come in as "part and parcel" of the science. This is now conclusively settled either in the one or the other point of view. Chalmers takes the latter; and in his system, therefore, the truths of Political Economy become identified with the moral and prudential teachings of the Gospel. "The great resulting lesson," says he, "is the intimate alliance which obtains between the economical and the moral;" and he undertakes to demonstrate that "even for the economic well being of a people, their moral and religious education is the first and greatest object of national policy."

How eagerly the publication of this work was anticipated in Great Britain, may be judged of from the fact that the whole edition was sold off in the incredibly short period of three days. Its reception in our country will be less enthusiastic, because it is less wanted. It turns mainly upon questions peculiar to the present state of England; what with us is theory and science, with them is a practical question of life and death. The work, therefore, will be as differently regarded in the two countries, as would a treatise on Cholera, where it was raging and where it was not even dreaded. The great practical question to be solved in England, and one of intense and daily increasing anxiety is, how to meet and keep down that swelling amount of pauperism which is rising as a flood among them, and which threatens, if not speedily checked, to bear down by the mere instinctive impulse of hungry mouths, all the barriers of law, property, and social order. Of this, in our wide, fertile, and therefore prosperous country, we know nothing. With us, starving men are objects of compassion; but with them, of terror. This is a difference, however, not of humanity, but of condition; it is a question of few or many—for an inroad of savage wolves on a defenceless village, is but a faint picture of the convulsion which awaits that society, where numbers, urged by wretchedness and maddened by the sight of forbidden luxuries, and at the same time undisciplined by the power of religion, find by some sudden out-break that they hold in their hands that physical strength which is requisite to redress what they deem their wrongs, and assert what they falsely term, but perhaps sincerely think to be, the equality of their natural rights. Of such a country we may say, "the LORD have mercy," for there is no help in the hand of man. Now to the verge of this precipice, England, by common consent, seems to be rapidly tending. In former periods of her history the alarmists have been few, and the conservative party strong; while the fallacy of such oft repeated predictions of ruin, seemed to justify the sneers with which both the persons and the opinions of these boding prophets were met. But the present is a crisis of another stamp; all men fear, some despair; the assailants are many and bold, the conservative party dispirited, defeated, and broken, and hope seems confined to the persons of those who have something to gain by change. The vessel of state seems to be bearing down upon the breakers, and whether she weather or strike, all must acknowledge that she has come marvellous near to destruction. Such is the state of England; and it has called forth to her rescue a spirit of Christian as well as patriotic energy, which we most fervently pray may be blessed in its noble labors. The position with which the work before us sets out, is that her "means of deliverance are moral, and not economical,"—that they are to be found, "not in the devices of the economists, but in the power of Christian education."

One of two things, our author argues, it is evident must be done, "either the means of support must be kept up to the rate of the population, or the rate of the population must be brought down to the means of support." The former has hitherto been the only point aimed at, but with all the apparent success in the means, the end has not been reached. New trades have been invented, new markets have been opened, fresh advances made in science and art, at a rate, for the last fifty years, unparalleled in the history of the world,—and yet at every advance the evil of a superabundant population has grown upon their hands. Pauperism has come upon them "like an armed man," or rather like some grisly monster of the imagination, which has advanced ten steps for their one, and is now, after all their fruitless expedients to escape, just closing upon them. It is now indeed acknowledged by all, that these remedies against a surplus population have been but for the moment; and by the new facilities they have given to the support of the families of laborers, have in the end only augmented the disease.

In this dilemma, what is to be done? The chief expedients urged by writers have been either one or more of the following, viz. The increase of capital by increased economy,—an extension of foreign trade by an abolition of the corn laws,—diminished taxes,—an abolition of tithes—of the law of primogeniture,—an enlarged system of emigration,—or a better provision for the poor.

A detailed examination of each of these, showing its necessary inefficacy, under the present rate of increase in the population, brings him to the education of the people in its most enlarged and Christian sense, as the only ground of permanent relief, in conjunction with a freer policy, and a gradual though eventually total removal of all legal provision for the poor.

The object of the work may therefore be said to be to demonstrate in the first place to politicians, that all economical remedies can be but temporary, and eventually only enlarge the evil. Secondly, to demonstrate to the class of laborers, that prudence and forecast on their part, restraining from early and imprudent marriages, is the only permanent alteration of their condition; and that therefore it rests with them, and with them alone, to determine the rate of wages, and consequently the state of comfort in which they shall live. And thirdly, to demonstrate to all, and urge upon all the incalculable value of every means of moral and religious instruction, as tending to elevate the character and tastes of the lower class, and form them to habits of prudence and self-government.

Concurring with him in his general results, we are far from coinciding in all the scientific analyses upon which he has entered, or the economical conclusions at which he often arrives,—but still we think that no one can rise from the perusal of this work without feeling that it is written by a great and good man, without a deeper conviction than he ever before felt, that Christian teaching lies at the basis of national prosperity as well as individual happiness, and above all, (which is the great point at which the author labors,) that it is the only security to which we can look, when nations arrive at the

last stage of an overflowing population, to save them from falling into anarchy and ruin.

This we say is demonstrated, and in this lies the great value of the work. "Village schools and well served churches, and zealous parish ministrations, and a universal system of popular education, into which the lessons of the Gospel of Jesus Christ largely and pervadingly enter, these form the main elements of our nation's peace and our nation's greatness. (p. 350.) This teaching, as he elsewhere eloquently observes, must be "Christianity in earnest,--the Christianity that speaketh urgently and importunately to the consciences of men;--the uncompromising Christianity that enjoins the holiness of the New Testament in all its spirituality and extent, and asserts the doctrine of the New Testament in all its depth and all its peculiarity."

With all this we cordially coincide. Christianity truly preached, is to us as to them, the only rock of safety; to them against the outbreakings of a starving multitude--to us, against the abuse of civil privileges. Centuries may pass over us before scantiness of food shall be the provocation to rapine, but our own age will not probably pass, without our feeling, that the virtue of the people is our only political security, and the institutions of Christianity our only sufficient safeguard for the existence of that virtue.

We will not run the risk of diminishing the weight of Dr. Chalmer's authority on these great moral points wherein we agree with him, by commenting on those minor scientific ones in which we differ, but reserve such for some future occasion, should such speculations not be thought too tedious or abstruse for the columns of the "Churchman." M.

THE CHURCHMAN.

SATURDAY, NOVEMBER 10, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our terms, will be realized, in large accessions to our subscription list

COMMUNION SERVICE.

The following, having, agreeably to a request of the House of Clerical and Lay Deputies, passed the House of Bishops, in General Convention, is recommended to the immediate and general observance of the clergy and congregations of the Diocese of New-York.

Benjamin T. Onderdonk,
Bishop of the Diocese of New-York.

New-York, Oct. 29, 1832.

OPINION OF THE HOUSE OF BISHOPS.

Respecting the Proper Postures to be observed during the administration of the Holy Communion.

The House of Clerical and Lay Deputies having, at the last Convention, requested the House of Bishops to express their opinion as to the proper postures to be used in the Communion Office, with a view of effecting uniformity in that respect, during its celebration, and the request having been then ordered to lie on the table for future consideration, the House of Bishops now communicate to the House of Clerical and Lay Deputies the opinion thus requested of them as follows:—

First, with regard to the officiating *Priest*, they are of opinion, that as the Holy Communion is of a spiritually sacrificial character, the standing posture should be observed by him, wherever that of kneeling is not expressly prescribed, to wit, in all parts, including the Ante-communion and Post-communion, except the Confession, and the prayer immediately preceding the prayer of Consecration.

Secondly, with regard to the *people*, the Bishops are of opinion that they should observe the kneeling posture during all the prayers and other acts of devotion, except the "*Gloria in Excelsis*," when standing is required by the rubric, and except, also, during the allowed portion of the Hymns in Metre, when the analogy of our services requires the same posture. The same analogy, as well as fitness of posture for the succeeding private devotions, which are required alike by propriety and godly custom, suggests *kneeling* as the posture in which to receive the final blessing.

Analogy, also, and the expression at the close of the shorter exhortation immediately preceding the Confession, as well as the rubric before the Confession, which suppose the posture of kneeling to be *then* assumed, indicate that that exhortation, and the longer one immediately preceding, should be heard by the people *standing*.

The postures, therefore, proper to be observed by the people during the Communion Office, the Bishops believe to be as follows:—

Kneeling during the whole of the Ante-communion, except the Epistle, which is to be heard in the usual posture for hearing the Scriptures, and the Gospel, which is ordered to be heard *standing*.

The sentences of the Offertory to be heard *sitting*, as the most favorable posture for handing alms, &c., to the person collecting.

Kneeling to be observed during the prayer for the Church militant.

Standing, during the exhortations.

Kneeling to be then resumed, and continued until after the prayer of Consecration.

Standing at the singing of the Hymn.

Kneeling when receiving the Elements, and during the Post-communion, or that part of the service which succeeds the delivering and receiving of the Elements, except the "*Gloria in Excelsis*," which is to be said or sung *standing*. After which the congregation should again *kneel* to receive the blessing.

The House of Bishops are gratified at the opportunity afforded them, by the above noticed request of the House of Clerical and Lay Deputies, of contributing to what they hope will be perfect uniformity, in all our Churches, in the matter now before them.

Proceedings of General Convention.—In the reports of these which appeared in the last Churchman, reference was made to the documents which follow. They are now inserted entire, and are authentic, having been compared with the records of the Convention. The Editor of the Episcopal Recorder will perceive that in the first as given in his last paper, some verbal errors occurred. His statement in reference to the report of the Committee on the petition from Boston was incorrect. The report was *entirely silent* as to the subject matter of the petition; and, after stating that it had been "deliberately and respectfully considered," added that in consequence of having been presented at a very late hour, and of the pressure of "unfinished business," "there would be neither time nor opportunity for its being fully and properly considered" by the Convention. The Convention did not therefore in the acceptance of the report, suggest or sanction any method of obviating the objections presented in the petition. In reference to the

Episcopate of Ohio,

the following resolution communicated in a message of the House of Bishops to the House of Clerical and Lay Deputies of the late Convention, was concurred in by the latter house.

"*Resolved*, As the sense of this Convention, that the Right Rev. Philander Chase, considering himself to have resigned the jurisdiction of the Diocese of Ohio, having removed from that state to the Territory of Michigan, and renounced the Episcopal charge of the Diocese of Ohio; an exigency of the Church in that Diocese has thus been occasioned and has existed since the fifth of September, 1832, for which this Convention see no way in which provision can be duly made, but by the consecration of another Bishop for that Diocese."

With this resolution was received the following declaration.

"The House of Bishops beg leave to inform the House of Clerical and Lay Deputies that in adopting the foregoing resolution, they feel impelled to add their solemn protestation against its being drawn into a precedent on any future occasion.

"The Bishops are deeply impressed with a consideration of the evils which may result to the Church, from capricious and unregulated resignations of Episcopal jurisdiction. They are of opinion that the acts of the Right Rev. Bishop Chase, by which he has relinquished the Episcopate of the Diocese of Ohio, and removed to a territory beyond the organized jurisdiction of this Church, are not warranted by any regulation of the Protestant Episcopal Church in the United States, nor by any general usage of the Church; yet inasmuch as they have been performed without any positive law of this Church to the contrary, as we can devise no way of reconciling the Right Rev. Bishop Chase and the Diocese of Ohio, and as the House of Bishops are earnestly desirous of restoring peace to that Diocese, they are ready to concur in the necessary and proper measures for consecrating a successor to Bishop Chase in the Episcopate of Ohio.

"The House of Bishops hope that the House of Clerical and Lay Deputies will concur with them in this protestation, and in the passage of a canon prohibiting Episcopal resignations except on great and urgent occasions, and regulating the manner in which they shall be made and also designating the ecclesiastical body to whose approval they shall be subjected."

The resolutions offered by the Rev. Mr. Gibbes, and adopted by the Convention, were as follows:

"*Resolved*, That the Rt. Rev. Philander Chase having relinquished and abandoned the Episcopal charge of the Diocese of Ohio and removed from the said State, this House does consider the Episcopate of Ohio vacated.

"And whereas the Diocese of Ohio having by the dereliction of the said Rt. Rev. Philander Chase been deprived of Episcopal services since the 9th day of Sept. 1831, the Convention thereof did on the 7th day of Sept. 1832, by a majority of the voices of the clergy and of the laity duly assembled, nominate and elect the Rev. Charles P. M'Ilvaine as Bishop of the said State, and the testimonials touching the said election having been duly certified to this House with the view to their taking the necessary steps toward the consecration of the said Rev. C. P. M'Ilvaine as Bishop of Ohio agreeably to the canons in such case made and provided; and whereas in the opinion of this House the welfare of the Church requires that the State of Ohio should not continue longer destitute of the services of a bishop—therefore,

"*Resolved*, That this House will now proceed to consider and sign the testimonials on behalf of the Rev. Charles P. M'Ilvaine as Bishop of Ohio aforesaid.

"*Resolved*, That it is not the intention of this House by any proceeding on this occasion, to sanction the principle that a bishop can resign of his own will with or without the consent of his diocese."

The following is the declaration directed by the House of Bishops to be entered on their journal and communicated to the House of Clerical and Lay Deputies, and referred to in our last.

"The House of Bishops in concurring with the House of Clerical and Lay Deputies in reference to the consecration of the Bishop elect of the Diocese of Ohio, desire it to be understood, that they do not give their sanction to any provision of the college at Gambier, which can be construed as making a necessary connexion between the Presidency of the said institution and the Episcopacy of the Diocese: it seeming to the House of Bishops an incongruity that the occupant of the latter should be dependent for his continuance in his station on any authority not recognised in the Canons."

THE EPISCOPAL GENERAL CONVENTION.

After the proceedings reported on our fourth page, on Friday, a message came from the House of Bishops, that they had recognised the vacancy in Ohio, and approved the election of Mr. M'Ilvaine. A resolution was then introduced from South Carolina, which recognised the validity of the election, and passed by a small majority in both orders. Consequently, the proper testimonials were signed forthwith, and all the obstacles thus removed, to the elevation of this faithful, able, and devoted minister to the Episcopal office, which his whole character has fitted him so well to adorn and magnify. The impression seems to be strong in the minds of many of our brethren, that the firmness and wisdom of the lay delegates has saved the Episcopal Church this time from serious injury, which it would have suffered, if an attempt had been made to force the continuance of Bishop Chase upon the Diocese of Ohio. Much commendation is given, in particular such men as W. A. Duer, and P. A. Jay, of New-York; W. Meredith, of Philadelphia; and others of like spirit.

The debates on this question, we understand, took about as wide a range, as those in our General Assembly on the Philadelphia question; though they were conducted with rather more regard to external propriety. The case turned too, on the same great strife *between the past and the present*. One party wish to have all things remain as they were, in the days of the fathers. The other wish to conform the circumstantials and modes of religion to the new state of things which is rapidly preparing the way for the general evangelization of mankind. We are thankful that the Protestant Episcopal Church in the United States is now to be added to the number of those extensive bodies, whose preponderating influence is henceforth to be thrown into the scale of universal advancement. We doubt not that the influence of such new prelates as Smith, Hopkins, and M'Ilvaine, will be seen in the rapid increase of that Church, both in numbers and in holiness.—*New-York Evangelist.*

We cannot pass this article, from the editorial columns of the New-York Evangelist, in silence. The editor, we presume, thought he was doing good, and not leaving the appropriate path of duty, when he penned it. But *cui bono?* Was it necessary to congratulate the Christian community on the addition to our list of bishops of the names of the three respected clergymen eulogized above—so necessary as to justify its being done with the omission of the fourth name? Of the sufficiency of his reasons for such omission, while the prelate not named is, we think, no more a stranger to the Evangelist than at least one of those of whom he speaks with so much confidence;—has been accredited as unrebukable by a whole Church, and sent out as a fit shepherd into the fold of Christ;—the writer of the paragraph should be well assured. But the proceedings of the Convention, it is thought by 'some of the brethren' of the Evangelist, furnished arguments in favor of 1. The value of lay influence; 2. The increasing prevalence of a spirit of innovation. As to the *principle* of the first point, it is recognised in all the provisions of our ecclesiastical constitution;--as to the fact stated in connexion with it, we do not doubt that the respectable lay gentlemen, whose names are so familiarly introduced in the article, will indignantly disclaim the honor gratuitously awarded them by the Evangelist. As to the second point the editor and his brethren are entirely at fault. He knew nothing of the proceedings of the Convention, or he would not have written so idly. The *party*, if such existed, who "wished all things to remain as they were in the days of the fathers," certainly comprised, among its members, the advocates of the position opening a way to the consecration of a bishop for Ohio. But it is our happiness to know that all concerned in the debate were of this party. In the wish that things 'might remain as they were in the days of the fathers,' *all were agreed*. The question *was* asked and discussed, (with reference to the *fact of early episcopal resignations* only,) 'how *were* things in those days?' If the 'brethren' alluded to were Presbyterians, and if they were present at the Convention, 'the impression' must have been 'strong in their minds,' that in the numerous references to authorities of unquestionable credit, bearing upon the discussions, the unbroken chain of Episcopal succession in the ministry, and constant prevalence of Episcopal order in Church government, was most clearly shown,—that all 'parties' seemed well assured of *this*, and, so far at least, were agreed that 'things should be as they were in the days of the fathers.'

While the happy Christian *spirit*, which has hitherto animated and controlled the members of our chief ecclesiastical council, shall continue to manifest its existence by a 'regard to external propriety' commanding the respect even of strangers, we need not fear, though we may regret, the interference of the busy or the reckless, whether well or ill designed.

Standard Prayer Book.—The General Convention, at its recent session, adopted the Duodecimo Edition of the Book of Common Prayer, published by the Protestant Episcopal Press in 1832, as the standard book to which new editions are required to conform.

General Theological Seminary.---The Matriculation of the recently admitted students of the General Theological Seminary, took place on Sunday, Oct. 28, the festival of St. Simon and St. Jude, in St. Peter's Chapel, after Divine Service. Morning Prayer was read by the Rt. Rev. Bishop Onderdonk of New-York; the Lessons by the Rev. Professor Wilson; the Ante-Communion Service by the Rt. Rev. Bishop Bowen of South Carolina, who also preached the sermon from 1 Thessalonians iv. 3, which closed with an address to the students appropriate to the occasion. The gentlemen who had previously sustained the requisite examination, and had been admitted as members of the Seminary, then subscribed the solemn promise of obedience to the laws of the institution. The exercises were concluded by a short address from the Rt. Rev. Bishop White, forcibly urging upon the students the importance of a strict and conscientious observance of the promise which they had made. The presence of this venerable prelate and the fatherly counsel which he imparted, added much to the interest and solemnity of the occasion.

The number of individuals now prosecuting their studies at the Seminary is 45.

Society of Alumni.—The several meetings of alumni of the General Theological Seminary, noticed in our paper during the past year, have resulted in the formation of a society promising essential aid to the cause of Theological Education. During the session of the recent General Convention, a Constitution was adopted by the Society of Alumni, and officers were chosen. An account of the leading features of its Constitution and a list of its officers, has been promised us for publication.

Canon on Episcopal Resignations.—In part of the edition of our last number, the account of the final vote upon this canon was defective.—The following is the paragraph alluded to, as it appears in the corrected copies.

"The question was taken by orders and states, the yeas and nays being called for; Clergy, *ayes*, 10 states; *noes*, 8 states:--Laity, *ayes*, 7 states; *noes*, 6."

Endowed Scholarships.—The importance of theological education will, we think, be deeply felt by all true philanthropists who peruse the very valuable notice of Dr. Chalmers' late work, with which our columns are enriched to-day. Those who have read accounts of spiritual destitution with comparative indifference, if any such are numbered among our readers, may perhaps be roused to action in this cause, by the arguments of the political economist, and appeals to the truest patriotism. The claims of this department of Christian benevolence have been urged, and aid has been importunately asked for it, by those whose importunity must have more weight than any thing we could say.

To direct attention to the *endowment of scholarships*, for the support of young men while studying at our General Theological Seminary, is our present object. It is well and necessary, that we give in aid of the funds, for *current expenditure*, of the Education and Missionary Society. Yet this should not be suffered to prevent the founding of permanent endowments. These will have a twofold influence in securing to the Church an increase of ministers; they will afford a certain support to the student at the Seminary, in times when public beneficence may be directed into a different channel,—and give to the aspirant to the sacred office, from the commencement of his preparatory course, a sure prospect of adequate assistance, at this its most important and expensive period.

To the patronage enjoyed by consecrated talent and learning, from *permanent endowments*, in the old world, we owe a large proportion of the best productions by which the divines of England have so nobly advocated and defended the Christian faith. The General Theological Seminary now boasts a 'Warren,' 'Bishop White,' 'Bishop Hobart,' 'Bishop Kemp,' 'Bishop Croes,' and a 'St. Thomas'* Scholarship; (the White, Hobart and St. Thomas foundations endowed to the amount of \$2,500 each, and the others each to the amount of \$2000,) beside the 'North Carolina Fund,' (\$2,948 22,) and the 'Bishop Claggett,' 'Claremont' and Grace Church, N.Y., funds, yet but partially filled. It may be necessary to state that the interest of these endowments is drawn by beneficiaries through the Treasurer of the Seminary, so long only as they are immediately connected with the institution.

* This is the only 'scholarship' yet founded by a single congregation.

LITERARY.

The Final Meeting of the Pastor and his People. A Farewell Sermon to the Parishioners of Christ Church. By the Rev. John A. Clark, A. M. New-York, N. B. Holmes, 1832. 8vo. pp. 32.

The indefatigable and pious author of this discourse, has for four years sustained with uninterrupted satisfaction to the congregation of Christ Church, the interesting relation of the Christian pastor now dissolved by his acceptance of the rectorship of Grace Church, Providence, R. I. At the request of a large number of those "desirous of perpetuating a remembrance of this connexion," he has furnished his farewell sermon for the press. Not written with any anticipation of its being thus used, it were not just, if it were needful to speak of its literary character. The features of Mr. Clark's peculiar style of composition—warm and earnest appeals to the sensibilities of his hearers, and a continued exhibition of the great motives to holiness drawn from the realities of futurity, are marked upon it throughout. The theme is announced in its title. The text is 1 Thess. ii. 19.

The Reverend author speaks of the *manner* of the pastor and his people's final meeting, and its *purposes:* we have room only for a brief extract.

"It has been my earnest prayer and constant aim, to make 'Christ *and him crucified*,' the great theme of my preaching; and to hold high the standard of Christian experience, to which every one should seek to attain. But after all, I fear I shall leave some of you unenlightened—I greatly fear I shall meet some of you at last that have not on the wedding garment. Then, at that last solemn meeting, it will appear by what motives I was influenced in endeavoring to probe your very hearts, in placing before you, with such emphasis, the danger of self-deception, in pressing upon your attention, with so much earnestness, the importance of attaining clear and definite views of your renewal. The incompatibility of wordly amusements with the Christian character; the inconsistency of unrestrained passions, of peevish, irritable and fretful tempers, of gay, light, and trifling manners, of evil speaking, and foolish jesting, with a state of grace and progressive preparation for eternal glory. Then it will appear whether or no your preacher was mistaken in laying so much stress upon these things! O! may every veil now be torn from your eyes, so that in that solemn hour, ye may be to me, and to my worthy senior, with whom I have been associated in the blessed work of the ministry,--that ye may be to me and to him, our hope, and joy, and crown of rejoicing, in the presence of our Lord Jesus Christ."

The avails of the discourse are to be appropriated to the benefit of the 'Education Society,' connected with Christ Church.

The Rectory of Valehead. By the Rev. Robert Wilson Evans, M. A. First American from the sixth London edition. Philadelphia, Carey & Lea. 1832. pp. 324.

The author of this volume, a Fellow of Trinity College, Cambridge, has lately contributed to the recent works of value called forth by the assaults made upon the Church of England, in a publication entitled "*The Church of* God; *in a series of Sermons.*"* In a review of the latter work, the British Magazine says, "They who will read it attentively, will see, that as to manner it could not have been written except by one who was at once a ripe scholar, and an ardent lover of the manly tongue of our early English writers; and that as to matter it exhibits the workings of a mind highly imaginative, of the most exquisite and refined delicacy, deeply imbued with the best and soundest divinity, and, above all, truly and essentially Christian." "Mr. Evans speaks of the Church as the best men would speak of *home;* is as much possessed with the idea, and feels himself bound to it by the same kind of sacred ties, remembrances, affections, hopes, and anticipations." The justice of these remarks is abundantly proved to the reader of 'The Rectory of Valehead.' Home and the Church;—the one as the nursery, the other as the olive-yard in which its plants are to mature for heaven;—the one as the starting point of the traveller toward heaven, the other as furnishing arms, provisions, associates, protectors, and guide for his safe conduct; are throughout blended by the skilful author with a charm, such as one who is at home in his subject, and whose heart it engages, is alone capable of throwing around his productions. The work furnishes, in a series of interesting sketches, interspersed with very appropriate original poetry, the model of a well regulated Christian family. It imbodies a mass of wholesome *principles*, which are always introduced in connexion with the detail of incidents and the statements of discipline for which they account; thus giving to the reader the instrument by which to *imitate*, what he cannot but *admire*.

Of the circumstances of its composition, Mr. Evans thus speaks in concluding his preface,—

"The volume has been the result of short intervals of summer leisure, when the author found it absolutely necessary to throw aside all books, but could not remain quite unoccupied. Thus it is as it were a bundle of wild plants, which have sprung up in his fallow. May they have sufficient brightness of hue, and adequate sweetness of fragrance, to invite the attention of the passenger!"

* London. Smith, Elder & Co.

We cannot recommend this little work too earnestly to our readers. It well deserves a place in every parochial, Sunday School, and domestic library.

INTELLIGENCE.

DOMESTIC.

Ordination.—On Friday, October 13, 1832, in St. John's Church, Providence, R. I. by the Rt. Rev. Bishop Griswold, James C. Richmond was admitted to the holy order of Deacons. Prayers by Rev. Mr. Bristed—Sermon by the Bishop. The candidate was presented by the Rev. Dr. Crocker, who likewise assisted the Bishop in the administration of the Lord's Supper.—*Episc. Watchman.*

Clerical Changes.—The Government of the "Farm School" have elected Rev. E. M. P. Wells to take charge of that institution, which we understand he has accepted, and resigned his situation at the House of Reformation.
Bost. Courier.

The Rev. Mr. Hooker has accepted an invitation to the Rectorship of St. John's Church, Troy.

College Record.—The seventh annual commencement of the University of Nashville, was celebrated on the 3d inst. Nine gentlemen received the degree of A. B., and four that of A. M., including the honorary distinctions.

Centre College, Ken.—The annual commencement took place on the 20th ult.. The degree of A. B. was conferred on six young gentlemen, and that of A. M. on one. The number of students in this institution, the last year, has varied from 70 to 95.—*Albany Jour. & Tel.*

*Death of Dr. Adam Clarke.**—The following brief notice of the death of Dr. Clarke, is taken from the Wesleyan Methodist Magazine, for Sept. 1832, just received.—*Christian Adv.*

"We deeply regret to state, that intelligence has just reached us of the death of the Rev. Dr. Adam Clarke. He arrived at Bayswater, near London, at the house of Mr. Hobbs, on Saturday, the 25th ult., intending to preach at the anniversary of the Methodist chapel in that place, on the following morning. He was then in a state of ill health, and became much worse early on Sunday morning, so as to be unable to fulfil his engagement. His disease, the malignant cholera, continued to increase, so as to baffle all the skill of physicians, and the power of medicine; and he expired about twenty minutes past eleven o'clock on the evening of that day. He attended the late conference in Liverpool, in his usual health and spirits, and preached twice with great energy and pathos during its sittings; he took also a lively interest in the business of the conference, and the general affairs of the connexion, and expressed the most cordial attachment to his brethren, and zeal for the furtherance of the cause of God.

Thus suddenly died this great and excellent man—a man who had passed through a long life in remarkable exemption from the multitudinous diseases incident to human nature—"broke by sickness in a day."

Dr. Clarke was born in Ireland, but his father, a man of great learning, was an Englishman, and his mother a native of Scotland. His birth took place near Magherfelt, in the county of Londonderry, in the year 1763. He took early a serious turn, and his boyhood was passed in acquiring the rudiments of a classical education, and in attending to the concerns of his father's farm. He was afterward placed with Mr. Bennet, a large linen manufacturer; but taking a dislike to the business, and probably feeling a preference for a life of mental labor, he left that gentleman, with whom, however, he continued on terms of uninterrupted friendship till his death. He was brought by letter under the notice of the Rev. John Wesley, and became a pupil of that great man's school at Kingswood. He had not long been there, where he displayed great talents and considerable aptitude in the acquisition of the dead languages, when Mr. Wesley intimated to him his intention to send him out as one of his itinerant preachers. Accordingly in 1782, he commenced his labors in that character, and, though but 18 years of age, acquitted himself to the satisfaction of Mr. Wesley, a competent judge. He remained in this active and laborious employment, continually increasing his stores of knowledge and adding to his reputation, and with great usefulness, till 1831, when the Methodist Conference made him a supernumerary, not only, as we understand, without his knowledge or consent, but also as it afterward appeared, much against his wish. During this period—a period which would have been half a century had it extended to the present time—he travelled in most parts of England and Ireland. At three several conferences he occupied the president's chair, and retained to the last a popularity which the word popularity is not fitted to describe, for he constantly enjoyed the mingled veneration, admiration, and affection of both ministers and laymen of his own denomination. Of his literary, biblical, and philosophical pursuits, we shall not here make mention, nor shall we enlarge at present on his ministerial exertions, it being our intention next week to present our readers with a more detailed account of his life and labors. In 1805, his acquirements obtained for him the honorary degree of A. M., which was followed in 1806 by that of D. D., and subsequently by his election as a member of the Royal Irish Academy. Of late years he had lived in comparative retirement, but took great interest in the progress of Christianity, especially in the Shetland Isles, where he was instrumental in establishing a Wesleyan Mission, which he continued to foster with great care. He has gone to his rest, and well has he earned (if we may be permitted so to speak) the repose which he will enjoy. He will live long in the remembrance of posterity as one of the wisest, best, most laborious, and useful men of his own or of any age: and whether in the grateful remembrance of this and of future generations, or in the eternal enjoyment of the just made perfect, it will be proved concerning him that, according to his motto,

FIDES CANDIDIOR CYGNO.

[* This article has been crowded from two successive numbers of our paper, by matter which could not be postponed.]

ACKNOWLEDGMENTS.

The following letter was received on the 3d inst., by the gentleman through whom the books to which it relates were transmitted. Its publication will bring the interesting church at Green Bay again to the notice of Churchmen, and may provoke them to do good in a similar way to other destitute infant congregations. Applications from our rising churches, for the gratuitous distribution of books of this kind, are constantly received at the Press.

Green Bay, May 25, 1832.

Respected Sir,—We, the Wardens and Vestrymen of Christ Church, Green Bay, tender through you to the ladies of St. Paul's and St. John's Chapels, New-York, their thanks for the donation of a quarto Bible and Prayer Book, which have recently been received by us. We are grateful for the foregoing proof of interest felt in the welfare of so remote a congregation; but which, we trust, however small and feeble at present, will in time be greatly enlarged and strengthened.

A. G. Ellis, J. V. Suydam, *Wardens;* John Lawe, Robert Irvin, jun., Henry S. Baird, Alexander J. Irvin, Jno. Smith, *Vestrymen.*

NEW-YORK PROT. EPISC. TRACT SOCIETY.

The Treasurer of the New-York Protestant Episcopal Tract Society, acknowledges with much gratification, the receipt of the following sums, viz—

1832		
Sept. 3.	From a friend to the institution,	\$3 00
Nov. 3.	From the Rev. John McVickar, D. D., to constitute him a life member,	10 00
" 5.	From Mr. J. S. Beebe, of Ithaca, to constitute him a life member,	10 00
" 6.	From Mr. W. W. Lowerre, a book-case, as a donation to the Society.	
		\$23 00

Thomas Browning, *Treasurer,*
At the Press Buildings, 46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending November 8, from the following persons, viz:—

Rev. C. Punderson—Lewis Campbell.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending November 8, to the following persons, viz:—

Rt. Rev. Wm. Meade, care of Hoff & Vowell, Alexandria, one box, per schooner ——— —Rev. E. Rogers, Medina, one box, per tow boat Eclipse—P. E. De Mill, Detroit, one box, per tow boat Advance—G. Rowland, Norfolk, Virginia, one parcel, per schooner Empire—Rev. Mr. Brunot, Key West, one parcel, per ship Lafayette, for Charleston—Frank Punderson, Hudson, N. Y., via. tow boat Hudson—Rev. P. Van Pelt, jun., Philadelphia, one box, per Union Transportation Line—Dr John E. Cooke, Lexington, Ky., one box, with goods from Swords, Stanford & Co.

Selected for the Churchman.

THE CLERGYMEN'S WIDOWS' COLLEGE, AT SALISBURY.

Seth Ward, Bishop of Salisbury, built and endowed at Salisbury, Collegium Matronarum—the College of Matrons, Widows of Clergymen. They are entertained by each Canon during his residence. While they were guests of Mr. Bowles, March, 1830, he wrote the following lines, which were suggested on seeing a few plants in the windows of their college.

There is but one stage more in life's long way !
O widow'd women, sadly on your path
Hath evening—bringing change of scenes and friends—
Descended, since the morn of hope shone fair ;
And lonely age is yours, whose tears have fallen
Upon a husband's grave, with whom long since,
Amid the quietude of village scenes,
Ye walk'd, and saw your little children grow
Like lovely plants beside you, or adorn'd
Your lowly garden-plot with summer flowers ;
And heard the bells upon the Sabbath morn,
Chime to the village church—when he you loved
Walk'd by your side—to prayer.
These images
Of days long pass'd, of love and village life,
You never can forget; and many a plant,
Green growing, at the windows of your home,
And one pale primrose, in small earthen vase,
And birdcage in the sunshine, at the door,
Remember you, though in a city penn'd,
Of morning walks along the village lane,
Of the lark singing through the vernal hail,
Of swallows skimming o'er the garden pond,—
Remember you of children and of friends
Parted, and pleasant summers gone.
'T is meet
To nurse such recollections—not with pain,
But in submission to the will of Heaven—
Thankful that here, as the calm eve of life
In pious privacy steals on, one hearth
Of charity is yours ; and cold must be
That heart, which, of the changes of the world
Unmindful, could receive you but as guests
Who had seen happier days !
Yet one stage more
And your long rest will be with him you loved—
O pray to God that each may "rest in hope."

EDUCATION.

From the Western Recorder.

LITERATURE OF THE AGE.

Biography of Self-taught Men ; with an Introductory Essay. By B. B. Edwards. Boston, Perkins & Marvin, 1832.

It is a circumstance not a little remarkable, that the only poetical writers in Great Britain, who have found much favor with the critics for late productions, are a self-educated girl, Maria Colling, and a Sheffield worker in brass and iron. The latter is the author of the *Corn Law Rhymes*, and other semi-political productions, relating to the need of reform in England. The British reviewers have given to both of these individuals decided praise, and assign as a reason for the superiority of the "smith" to his contemporary poets, that "men who *do* something, will actually *learn* something." The greater number of educated men taking little part in the substantial concerns of life, may fail ever to see any thing with the eyes of a living and healthy being.

The work before me is one of great value, as it makes a deep impression upon the mind, that men are to depend chiefly upon themselves and upon God, for any valuable attainments in whatever department of human life. This impression *is accordant with truth.* It may be regarded as a maxim, *those who do not educate themselves, cannot be educated.* The true distinction among men of eminence, is not that some *have been educated*, and some *have educated themselves ;* all who are educated to any good purpose are chiefly indebted to their own efforts.—Read the life of Sir Isaac Newton. Very true, he was a member of Trinity College, at Cambridge University. This was a *circumstance* of some consequence in his history, but did not make him Sir Isaac Newton. That work was commenced by himself, when he measured the force of the wind, by leaping against it, and then with it ; when he deserted his ordinary occupation for a garret, with his mathematical problems ; when he occupied the usual hours of boyish sport in the construction of water-clocks, his model-mill, and carriage put in motion by the person that occupied it.* This prince of philosophers educated himself, just as truly as did David Rittenhouse. Their *circumstances* were different, and come in for a share of the result. But look at the companions of Sir Isaac in Trinity College. If the advantages that made the mathematician had any considerable influence, how did so many escape that influence ? Nor are we to be told that nature made the immense difference finally witnessed. Newton was at first a dull boy, at least to all appearance, and even had it been otherwise, his own statement of the manner in which he acquired knowledge, is sufficient to account for his remarkable success. He declares, "that if he had done the world any service, it was due to nothing but industry and patient thought ; that he kept the subject of consideration constantly before him, and waited till the first dawning opened gradually into a full and clear light."† There is enough in this single sentence to account for his distinction from almost the whole mass of the *learned* in any age or nation. He conformed to the laws of the human mind. The result was as singular as the practice unusual. The course ordinarily pursued must begin with more than a human intellect, or in the course of fifteen years' study, produces a being of capacities inferior to those of mere business men. Does this appear extravagant ? it would be so if all that assumes the appearance of intelligence were such in truth. But memory does not of necessity suppose intelligence ; consequently, the ability to repeat the thoughts of other men, may exist with less real intelligence than is manifested in the successful prosecution of any common business. Actual intelligence gives creative power of mind ; where that power does not exist, there may be the form of knowledge, but cannot be the substance.

The essay introductory to this volume is worth an attentive perusal.

"How bright would have been the pages of her now blood-stained history. The great lesson which these facts teach us, is to seize the favorable moment ; to preoccupy the ground. Our state of probation in this respect, is not past. With a few exceptions we have no literature. We have nothing which can be called a national literature. It is yet to be created. Those great controlling influences which lift themselves into the upper firmament of thought, which are like the polar light, always visible, and always to be regarded, are yet to be collected together. Though there are scattered rays of light every where, yet they have not been concentrated into reigning and radiant orbs. The fourth day is not come. A great object, therefore, an ultimate object, to be kept in view in this country, now and for ever, is the highest possible cultivation of science and literature *in connexion with* religion. It is an object vast enough for the concentration of every energy, physical and mental, and moral, which God has given to us. Here may be exhibited a vigor of intellect, a purity of taste, a strength and fervor of religious feeling, all in delightful combination, such as the old world has never yet seen. Now is the time. We have separation enough from the other continents—we have ample sphere. We have no need to engrave our discoveries on columns of stone, to be wearily deciphered by some subsequent age ;—we may spread them out before a great people. We may write them on ten thousand living and breathing hearts."

The volume thus cursorily noticed cannot be read without much profit, at least by any one who is willing to derive lessons from the achievements of others. There can be no doubt that the same amount of zeal and industry that made a Heyne or Gifford in the most untoward circumstances, might make their equals in the much more favorable circumstances ordinarily enjoyed by young men of this country. Especially might we hope, that if pious young men, those who consecrate their lives to God, would peruse this work and follow some of its examples of industry and enterprise, there might be found a new race of men in our pulpits and other public stations. A prime reason why most men remain dwarfs in intellect is, that they never *attempt to be* any thing else. This is left for the privileged few, who, as is gratuitously supposed, are destined to accomplish great things. There is at least a show of modesty in all this. C. S. A.

* See Brewster's Life of Sir Isaac Newton.

† See the sketch of his life perfixed to the *Principia*, English edition of 1803.

PRACTICAL.

CHRISTIAN FELLOWSHIP.

"They continued steadfastly in the apostles' FELLOWSHIP." *Acts* ii. 42.

This text exhibits a beautiful picture of the primitive Church. The disciples were distinguished by their ardent faith and love for Christ their Saviour, and this made obedience to his commands, rather a pleasure than a duty—united in principle, and in the bonds of charity and usefulness ; such purity, and warmth, and singleness of heart, were communicated to their devotion, as to make it the pouring out of one soul. We need not, therefore, wonder that their enemies acknowledged their virtues, and that they themselves enjoyed in the practice of holiness, and in their mutual affection one toward another, a felicity during life, and a consolation in death, totally unknown to other men.

This state of purity and love, presents a very different aspect from what the visible Church of Christ now offers to our view. Torn into a thousand fragments, and these filled with pride and animosity, one against another. The rending of our Lord's seamless garment, and tearing in pieces his mystical body, is the greatest calamity that has befallen the Christian religion, and is completely at variance with its object, which ought only to be one though branched into many societies, and to exhibit love and unity as its principal and unchangeable features. Not that this unity can exist without the conditions mentioned in this and other places of holy Scripture. There must be adherence to the truth and to holiness of life, for without these there can be no peace,—the wisdom, says the Spirit, which is from above, is first pure and then peaceable. Therefore, peace, however desirable, is only to be sought in subordination to purity, and all attempts to reconcile differences among Christians which involve the smallest sacrifice of truth, or seek in any manner to explain away or compromise it, are altogether inconsistent with the Christian character. Having chosen Christ for their portion, and enlisted under his banners, the primitive converts constantly and diligently engaged in his service ; and counting all things but loss when compared to the excellency of God, their Saviour, they felt that the world would judge of their religion by the fruits which it manifested in their conduct and dispositions. It was, therefore, their delight to act as became their lofty destination—as the salt of the earth, as the light of the world,—walking in all purity and holiness of conversation as those whose fellowship is truly with the Father, and with the Son, and with the Holy Ghost.

Were the spirit of the Gospel to prevail now as it did then, the followers of Christ, penetrated with the blessings they enjoy, through his mediation, would live together in the same peace, harmony, and love. Every one in his own station, would exert himself to communicate holiness and happiness to his neighbor—and this by secret prayer, by attending the public worship and ordinances of the Church, by avoiding the appearance of evil, by a conscientious discharge of the duties of social life, and maintaining a right state of mind toward God. In this way, the sweet fellowship in unity and love which adorned the primitive Church would again appear among Christians—the same truth, the same holiness, the same joy in Christ Jesus ; and all these communicating the blissful sensation that they are dwelling in love with God, and with one another. It is on such as these that our heavenly Father bestows his nature and his happiness ; he prepares them to delight in the same actions and pursuits, to become a people after his own heart, the brothers and sisters of the Lord Jesus Christ, and as he makes them recipients of purity and felicity, he continues to bless them, more and more.

The sacraments are of unspeakable advantage, in uniting the members of the Church, and attaching them affectionately to one another. They are a visible chain connecting Christians together, the first and last links of which connect them with God. They open a common resort of benefits in which men affectingly perceive their mutual relations—and that their hopes, and interests, and pursuits are the same. One Christian discovers in another the same holy badge which he himself wears, the same objects, and the same cares ; and these form a bond of fellowship and union at once pleasant and impressive. In what way can the feelings of brotherly kindness and charity be more strongly excited, than when Christians are gathered round the same table—to recognise the same Head—to feed upon memorials of the same deliverance from a common destruction, and to receive at the same hands the pledges of a joint inheritance of everlasting life.—Strachan's *Visitation Sermon.*

DEVOTIONAL.

HANDEL'S ORATORIO OF THE MESSIAH.

The Consolation.

"Comfort ye, comfort ye my people, saith your God ; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned."—*Isaiah* xl. 1, 2.

The prophet's mind seems to be here chiefly fixed upon one august personage, who was approaching to enlighten and bless a miserable world ; and, before he describes the circumstances of his appearance, he is directed to comfort the mourners in Zion, with an assurance, that this great event would fully compensate them for all their sorrows.

Speak ye comfortably to Jerusalem. Tell her that there is a balm for all her griefs in this one consideration,—the Messiah is at hand. In the prophetic style, things future are described as present, and that which the mouth of the Lord has spoken of as sure to take place, is considered as already done. Thus, the prophet, transported with reflections on future blessings, contemplates as if they had already taken place, the manifestation of the Messiah, the accomplishment of his great undertaking, and the happy consequences of his obedience unto death, of the salvation of all men.

This comfortable message consists of two parts.

First, it intimates the removal of evil ; *her warfare is accomplished.* The Mosaic law, with respect to its inefficacy, is styled *weak*, and, with respect to the long train of multiplied, expensive, difficult, and repeated appointments, a *yoke* and a *burden.* But, this was only for a prescribed time ; the Gospel being designed to supersede it, and to introduce a state of life, power, liberty, and confidence.

Secondly, the message intimates a promise of good, more than equivalent to all her afflictions ; *her iniquity is pardoned.* It is a dictate of right reason, no less than of revelation, that "it is not possible that the blood of bulls and of goats should take away sins."* For this purpose the blood of Christ had a retrospective efficacy, and was the only ground of consolation for mankind from the beginning of the world. He was promised to our first parents, as the *seed of the woman, who should bruise the serpent's head.*† In this promise, Abraham believed, and through that belief was justified, as all of every age were, who were partakers of Abraham's faith. It may truly, then, be said, *that our warfare is accomplished.* For God, being reconciled in his Son, has promised, for his sake, that he will *pardon the iniquity of all*, who believe and put their trust in him.

Here, then, is comfort indeed, to all true believers ; for *we* know that the Son of God, of whom Moses and the prophets spake, is actually come, that the atonement for sin is made and accepted. When God, who knows the human heart, would speak comfort to it, he proposes one object, and only one, as the necessary and all-sufficient source of *consolation.* This is the Messiah ; and "they who believe in him, and partake of his Spirit, cannot be comfortless." "Blessed is he whose transgressions is forgiven, whose sin is covered."‡ Though he be poor, afflicted, diseased, or despised ; if the Lord impute not his iniquity to him, he is a blessed man. There is no situation in human life so deplorable, but a sense of the pardoning love of God can support and comfort the sufferer under it ; for he knows that all his trials are under the direction of infinite wisdom and love, and that the heaviest of them are light, and the longest momentary, in comparison of that far more exceeding and eternal weight of glory, which is reserved for him in a better world.

The Harbinger.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord ; make straight in the desert a highway for our God."

"Every valley shall be exalted, and every mountain and hill made low, the crooked straight, and the rough places plain.

"And the glory of the Lord shall be revealed, and all flesh shall see it together ; for the mouth of the Lord hath spoken it." —*Isaiah* xl. 3, 4, 5.

When an eastern monarch travelled, harbingers went before to give notice that the king was upon the road ; and likewise proper persons to prepare his way, and to remove obstacles. We read of some of these having actually filled up vallies, and levelled hills, to make a commodious road, for themselves or their armies.

The Messiah's approach is proclaimed in this majestic language. *Prepare ye the way of the* Lord ; *make straight in the desert a highway for our* God. Among the Jews, who professed the worship of the true God, a way was prepared for the Messiah, by the ministry of his harbinger, John the Baptist, who came in the spirit and power of Elijah, (as had been foretold of him by the prophets,) preaching the baptism of repentance for the remission of sins, and proclaiming that the Saviour and his kingdom were at hand. The manner and immediate effects of his appearance, during his personal ministry, with an intimation of its future and more extensive consequences, are thus figuratively described.

Every valley shall be exalted. A valley is an emblem of a low condition. Such was the condition of our Lord's followers ; but his notice and favor highly exalted them. For he came to preach the Gospel to the poor, and to fill the hungry with good things.

Every mountain and hill shall be made low. The Messiah came to show the vanity of all human glory. He detected the wickedness, and confounded the pride of the Scribes and Pharisees ; and, by living himself in a state of poverty, and associating chiefly with the poor, he placed those objects of worldly grandeur and pre-eminence, which mankind are accustomed unduly to admire and envy, in the most humiliating light.

The crooked shall be made straight, and the rough places plain. The Messiah came to rectify the perverse dispositions of the hearts of men, to soften and subdue their obstinate spirits, to form to himself a willing people, in the day of his power, and to make the path of obedience plain, practicable, and pleasant. *Thus the glory of the* Lord *was revealed.*—But not to every eye. Many were prejudiced by his outward appearance, and were misled by the mistaken views which the Jews indulged of the office and kingdom of him whom they expected. But his disciples could say, "We beheld his glory."§ For he spake with authority. His word was with power. He controlled the elements. He raised the dead. He knew, and revealed, and judged, the thoughts of men's hearts.

The above prophecy looks forward also to our Saviour's ascension, when he filled his apostles and disciples with light and power, and sent them forth, in all directions, to proclaim his love and grace to a sinful world.

Then *the glory of the* Lord *was revealed*, and spread from one kingdom to another people. We still, however, wait for the full accomplishment of this promise, and expect a time when the whole earth shall be filled with his glory. *For the mouth of the* Lord *hath spoken it.*

* Hebrews x. 4. † Genesis iii. 15.
‡ Psalm xxxii. 1. § John i. 14.

VARIETIES.

MAKING TOO FREE WITH OTHER PEOPLE'S MONEY.

Soon after the publication of the first part of this little work, I was spending a social hour with three or four friends, one of whom was seated by the side of a table, on which lay a little money belonging to the family, in whose house we were met. While busily employed in free conversation, the friend above mentioned, in a kind of absence for which some people are a little remarkable, began fingering and counting the money, till bethinking and detecting himself, he exclaimed, "Bless me, what am I after !" Another replied, "Don't be alarmed, Sir, you are only doing what is very common." "What is that, Sir ?" "Why, *making free with other people's money, Sir.*" "Indeed," said another, "it is a very common evil, and I think it should be noticed among Common Scenes." This last remark left an impression on my mind, and when at leisure I soon began to inquire if the subject admitted of improvement ; the following observations will enable the reader to determine.

1. The *prevalence* of this evil is extensive.—For it is not confined to highway robbers, housebreakers, pickpockets, swindlers, or pilferers. It is an evil of astonishing magnitude, and is practised in a variety of forms. If our expenditure exceeds the bounds of our income—if we keep borrowed money beyond the time specified for returning it—if we withhold money when just bills or wages become due—if we borrow and employ other people's money in a way of speculation—if we purchase goods, which our circumstances will not allow us to pay for—if we waste by extravagance, what a master, mistress, parent, or friend has intrusted to our care—and if in any way we disable ourselves from rendering to all their due, we are making free with other people's money in ways which neither religion nor common honesty will justify.

2. The *consequences* of this evil are serious. Many have lost their reputation by it, and cannot be trusted where they are known. Many have lost their peace and confidence thereby, and cannot regain it ; and many have beggared their families, and even lost their lives as the just consequence of this evil. It is this which has filled the tradesman's books with bad debts—that has swelled the lists of bankrupts from year to year—that has ruined many a little tradesman and his family, and thrown many an honest man into prison. The innocent often suffers with the guilty, and frequently to a much greater extent ; and the friendly act of *lending*, which in many cases might be almost as great an act of charity as *giving*, is now become so dangerous, that it is rare to find a man who can be persuaded to perform it.

3. The *principles* to which this evil must be ascribed are dangerous ; for in many cases where it would be thought uncharitable and severe to ascribe it to dishonest intentions, it may easily be traced to habits of carelessness, extravagance, or intemperance ; which, when indulged for a season, become the fruitful sources of disorder, embarrassment, and wretchedness.

4. The *aggravations* of this evil are monstrous. When children make free with their parent's money, as if it was no sin to rob a parent—when servants, partners in trade, or professed friends, take this liberty with that which is not their own, it is easy to perceive that their conduct is awfully aggravated, by their solemn obligations, their intimate relations, their professed attachments, and by the confidence which had been placed in them. When the rich grind the faces of the poor, whom they ought rather to befriend—when they waste in extravagance and vice what might gladden the hearts of many that are ready to perish—when the wages is withheld which has been earned by hard labor—or when poor people carry their ready money elsewhere, in preference to the houses where they have standing debts, it requires no great penetration to discover that the crime is awfully aggravated. What a depraved creature is man, who can be guilty of such conduct, and yet be careless and unconcerned about his vile principles and his awful destiny !

5. The only effectual *cure* for this evil is to be found in religion. By an enlightened judgment the mind becomes imbued with sound principles, which will produce a sound experience, and promote a sound practice, arising from conscientious motives. The Gospel, which brings good tidings of salvation, and calls to repentance and faith in Jesus, teaches us to deny ungodliness and worldly lusts—to live soberly, righteously, and godly—to render to all their due—to do unto others as we would they should do unto us—to do justly, love mercy, and walk humbly with God—to abstain from all appearance of evil ; and from love to God and holiness, to say,

"Make me to walk in thy commands,
'T is a delightful road ;
Nor let my head, or heart, or hands,
Offend against my God."

Finally, we may have worse enemies than those who make free with our money. Character is worth more than money. A good name will greatly befriend us if money fails, but no money will restore, or be admitted as a substitute for a blasted reputation ! The tongues of envy, prejudice, and slander, have often maliciously made free with the good man's name ; and many, by reporting "all manner of evil falsely," have injured a character far better than their own, the consequences of which have been more distressing than the loss of all their property.

———"Who steals my purse steals trash ;
'T was mine—'t is his, and may be slave to thousands—
But he who filches from me my good name,
Robs me of that, which not enriches him,
And makes me poor indeed."

Common Scenes.

AMUSEMENTS.

Dr. Rush was heard to say in reply to the question, 'How he could do so much ?'—that "in thirty years he had not given an hour to amusement." He was a great enemy to theatrical amusements. He told me that he was once in conversation with a lady, a professor of religion, who was speaking of the pleasure she anticipated at the theatre, in the evening. "What, Madam !" said he, "do you go to the theatre ?" "Yes," was the reply : "and don't you go, Doctor ?" "No, Madam," said he, "I never go to such places." "Why, Sir, do you not go ? Do you think it sinful ?" said she. He replied, "I never will publish to the world that I think Jesus Christ a hard master and religion an unsatisfying portion, which I should do if I went upon the devil's ground in quest of happiness." This argument was short, but conclusive. The lady determined not to go.—*Christian Adv.*

CONCEIT OF KNOWLEDGE.

Fools by the steps surpass'd their progress count
In lore, the wise by what remains to mount :
Each guided by their just affinities,
Those from the earth, these reckoning from the skies.

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